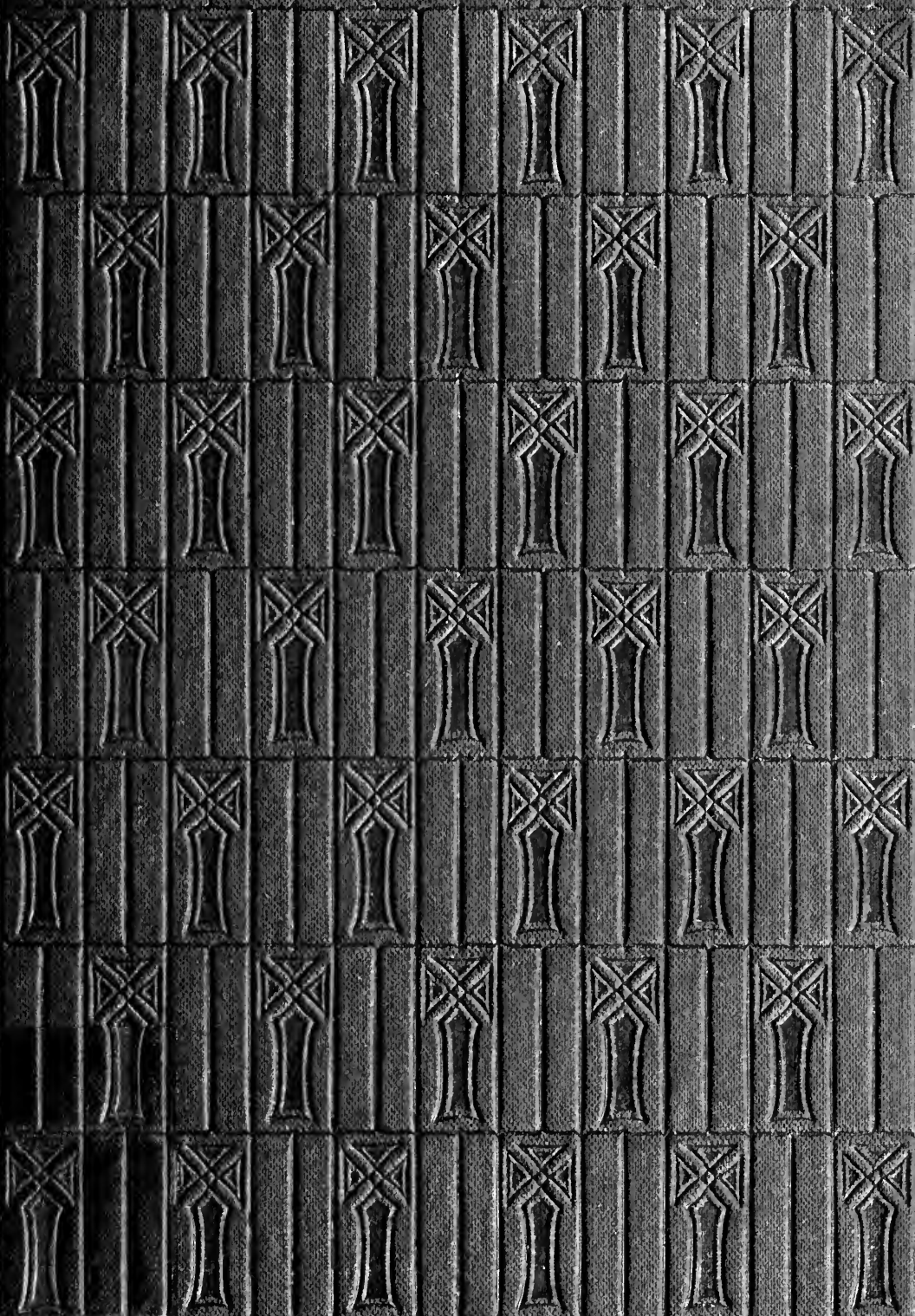


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Handbooks for the Clergy

EDITED BY

ARTHUR W. ROBINSON, B.D.

VICAR OF ALLHALLOWS BARKING

BY THE TOWER

INTEMPERANCE





# INTEMPERANCE

BY

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## CHAPTER I

### THE URGENCY OF THE EVIL

It would be strange if this series of Hand-books for the Clergy did not contain a volume upon the subject of Intemperance. All kinds of social problems and questions force themselves upon our attention. We recognise the claim they have upon our time and thought. We acknowledge that it is a distinct and leading part of our duty to strive to solve and answer them. The well-being of the people is, in a sense, our very *raison d'être*. Could we, then, pass by this great evil without giving the most searching thought to the discovery of the best means by which to raise the heavy burden under which so many are groaning, and to remove this gigantic obstacle which stands between them and their service of Almighty God?

There have been epochs in the past which, as we can see clearly now, were marked by achievements which had called loudly for accomplishment—times in which “the people then living” had committed to them a special work to do. Is this not such a time? and is not our task that of the amelioration of the general condition of the masses, by

the controlling, guiding, uplifting power of our Holy Faith? and are not the sufferers from the great sin of Intemperance calling to us the most loudly for help and for deliverance?

Much has been said and done in regard to this sorely needed work of reformation which has been worse than unwise, a fact which makes it ten times more necessary that men of zeal, who are at the same time men of sense, men filled with enthusiasm for their Master and also of discerning love for their fellow-men, should be the leaders and the workers in a cause of such magnitude and unspeakable importance.

But am I assuming too much when I imagine that we are all agreed that this is an evil of gigantic proportions; that it is a national vice; that it is a source of bitter suffering and shame and loss to multitudes of our people? It may be that I am; for this I know, that, although I have been directly interested in the work of temperance reform for over five-and-twenty years, and have attended a great many meetings upon the subject, and have heard speeches almost without number about it, the researches which the writing of this little book required have proved a revelation to me, and have shown that I had not half understood the real dimensions of the evil. With others it may be as it was with myself.

Two hundred years ago Chief Justice Hales said of a catalogue of the worst crimes: "I have found that, if they were divided into five parts, four of them have been the product of excessive drinking." Have things greatly improved since then? Let us listen to Lord Chief Justice Coleridge: "Judges are weary with calling attention to drink as the principal cause of crime. If they could make England sober, they would shut up nine-tenths of her prisons!" And what of the inevitable result of this? The fear is at last being felt by those in chief authority that degeneration and decay may be the fate of this country if things continue as they are.

Major-General Sir F. Maurice, in the course of an address given at the annual meeting of the Manchester Sanitary Association, stated that three men out of every five who volunteered for the army were rejected as being physically unfit. This question of physical decay was, he asserted, one of appalling national magnitude. Among the contributing causes he referred to the custom of giving babies intoxicating drink. Doctors had told him that "gin livers" in children under three years of age were a common feature in hospital practice. The resulting infant mortality was a most serious consideration, and the survivors were anæmic, miserable specimens of humanity, not fit for civil work, far less for military.

In the "Report of the Inter-Departmental Committee on Physical Deterioration," lately published, are these words: "Mr. Eccles submitted some striking figures (1) from Dr. Tat-ham's letter to the Registrar-General (2) from certain insurance tables to prove the effect of alcohol in shortening life. According to the first it has been ascertained that of 61,215 men between 25 and 65, 1000 die in one year, but of 61,215 publicans no less than 1642 die in one year, while of the Rechabites (abstainers) only 560 die. Under the second head the higher vitality of temperance lives is shown by the fact that, whereas out of 100,000 persons aged 30, some 44,000 would, according to the average rate of mortality, survive to the age of 70, over 55,000 abstainers might be expected to reach that age, or 25 per cent. more."

It would require the space of an encyclopædia were I to bring forward the utterances of all the distinguished persons who have borne similar testimony. I will only cite here one in each of the departments of our daily life. Sir F. H. Jeune said that, as President of the Divorce Court, he could not help seeing that one-half of the matrimonial troubles which came before him could be attributed to excessive drinking.

In January 21, 1882, the *Alliance News* published a list of the more serious crimes and offences which had been reported in the news-



papers of England, Wales, and Scotland for the last week of 1881 and the first of 1882 as having been committed entirely under the influence of drink. The result was this:—14 murders, 16 suicides, 9 attempted suicides, 15 cases of stabbing, 111 premature, sudden, or violent deaths, 53 violent assaults, 54 assaults on policemen, 9 cruelty to children, 65 assaults on women, &c. The *Alliance News* had announced beforehand its intention of publishing this list in a special supplement, so certain was it of what the result would be. But it had so far under-estimated the miserable and shameful total that the supplement ran into eight pages, and even these were so far from sufficient, that six additional columns, of seven pages, were required to comprise the list. And this at a time which included the octave of the great Christian festival of Christmas! Can we say things have mended?

In January, 1904, the same newspaper (*Alliance News*) published a list of the more serious crimes and offences which had been reported in the newspapers of England, Wales, and Scotland for the last week of 1903 and the first of 1904 as having been committed entirely under the influence of drink. This record, which only aims at giving a short summary of each case, is an equally appalling evidence of the terrible power of the intemperance as that of the previous date above quoted. If printed as an appendix

to this book it would take considerably over 400 pages, or at least three times the size of the present volume. The following are the results:—During this one fortnight there were, *of the cases reported*, 5 drink-caused murders, 3 manslaughter, 29 suicides, 21 stabbing cases, 62 sudden or violent deaths, 13 outrageous assaults, 67 assaults on constables, 68 cases of robbery or damage to property, &c., &c.—those all caused entirely by drink. In all 3292 of these cases are recorded, and the whole forms such a miserable and shameful story of national degradation that the editor rightly calls it “The Nation’s Black Record.”

Admiral Sir W. King-Hall, when in command of H.M.S. *Russell*, at Falmouth, in the presence of his ship’s company, read out the punishments of the past year, which showed that more than two-thirds of the offences arose from drink. He then said: “I know nothing of temperance work, but you see all this disgrace, and punishment, and misery is due to drink. If we give it up, this cannot happen.” He gave it up, and was followed by large numbers of his men, who remained true to their promises.

I will not touch here on the vast array of medical evidence which may be called. I shall deal with that later on. Let me mention the names of some men, in our own profession, who have spoken, in no uncertain tones, upon this

matter. And, in the forefront, let me place the honoured name of Frederick Temple, Archbishop of Canterbury. Strong as he was, and convinced as he was upon this matter, who could accuse him of extravagant words, or uncharitable acts in connection with his temperance work? Certainly he was not a man to be carried away by his emotions. What was it, then, which touched him so deeply? Why was it that he spent so large—as some who were least informed upon the facts thought, so disproportionately large—a portion of his valuable time in the advocacy of temperance reform? Why was it that, in his declining days, when rest was essential to his very life, he yet could never refuse the call to a temperance meeting? Those who have heard him tell the story will not readily forget it. I remember well, at Dover, hearing him give an account of his early experiences as Bishop of Exeter with reference to this. He was sitting in his study writing, when he was told that “a clergyman” desired urgently to see him. He was at once admitted, and, when the door was closed, he flung himself, in an agony of shame and grief, at the Bishop’s feet, and cried—“I have come to you as my Father in God. Have pity on me and help me if you can. I am that most degraded creature, a drunken clergyman.” It was because so many of his people were thus weak and enslaved, that this strong man gave up his own liberty, and

stood beside them, and extended to them, not only his earnest sympathy, but also his ready help.

Let me cite the testimony of but one more dignitary of the Church of England, lately called to his well-earned rest—Dean Farrar—who, amongst his many eloquent words upon this subject, said this: “I have seen widows who have become widows through drink, children fatherless through drink, and homes desolated through drink, and suicides and murders, and deaths by delirium tremens, and the sacrifice of children, and brutal assaults of husbands on their wives and sons on their mothers, and pecuniary loss and individual ruin and spiritual wreck, and family destitution and social degradation, and places where human beings live made worse than the lairs of wild beasts—and all through drink.”

I will quote here but one more witness from amongst the leading statesmen of to-day. The Right Honourable C. T. Ritchie, late Chancellor of the Exchequer, speaking at Dundee, on February 23, 1903, said: “What I am certain of is this, that no town can be really prosperous or great if it is a drunken town. Crime as surely follows drink as night follows day. I have done something in my little way to deal with this terrific evil, and I am sure that all of us ought to do everything that lies in our power, both by precept and example, to impress upon people the awful results which follow on excessive drinking.” In introducing

the Licensing Bill of 1902, he gave the following striking experience which had been the result of his tenure of the office of Home Secretary: "For my own part, I am amazed to see the large number of crimes of violence which have come before me during the time I have been at the Home Office, which have been caused by drunkenness. I do not think I am going wide of the mark when I say that nine-tenths of the greatest of all the crimes have been in the main caused by drunkenness." In estimating the value of that testimony, let us not forget that Mr. Ritchie had been Home Secretary when he spoke these words, and had seen the pages of England's crime opened wide before him. When he speaks therefore of that "terrific evil" he speaks as a man who knows. There is evidence enough, indeed, to satisfy us that there *is* a great, an awful evil in our midst, which is working havoc amongst our people, who may rightly look to us, not only for sympathy and instruction, but for guidance and for help. It cannot be too much to say that our care for such questions as this one of temperance is the measure of our own spiritual vitality, and of the sincerity of our discipleship to Christ.

I lately had the advantage of hearing an Indian lady, Miss Malvery, give a touchingly eloquent temperance address, and in it she told

us the reasons which had induced her to dedicate her time and talents to this cause. Shortly after coming to England, she went to stay with a deaconess of her acquaintance who was living and working in the east end of London. They had much to say to each other, and chatted together until midnight. As they were wishing each other "good-night" they heard a ring at the door-bell, and went down together to see what could be wanted at so late an hour. It was a bitter night and the snow lay thickly upon the ground, and, as the door was opened, an icy blast of wind seemed to cut them to the bone. Outside they found a poor woman, thinly and scantily clad, carrying a bundle in her arms. She was pale and emaciated, and seemed to be utterly exhausted. Addressing the deaconess, she pleaded for shelter for the night, for the babe she carried and for herself, from the bitter blast. Her husband was mad drunk, she said, and had turned her and her infant, who was seriously ill, out into the cold. She dared not return as he threatened to murder them should she do so. At once she was admitted. The fire was rekindled, her dripping clothes removed, and some warm tea prepared. And then, stooping gently over her, the deaconess lifted from her arms the child which she carried. It had been carefully wrapped within the shawl, which was her only warm covering. Gently this was

removed, but, on seeing the infant, the kindly features of the deaconess assumed so troubled, and so sad a look, that the exhausted mother staggered across the room to see what was amiss. And it was just this—the little child was dead. In a dry-eyed agony of grief, she left it where it lay, with these piteously awful words—“And you say that there is a God of mercy who cares for and protects us. I will never believe in Him again, or try to keep right before Him!” In the extremity of her agony, she fled from the house, leaving the dead child behind her, and they never subsequently heard what became of her. With sundry other similar experiences of English “life” in the east end, this Indian lady was moved to undertake the temperance crusade, in which she is now engaged. I feel sure that could we make known hidden facts such as these, which are to be met with in our very midst day by day, few who profess and call themselves Christians would not be moved to help in some way to rectify so great an evil. It would be impossible that we, who are ministers of God to these people, should refrain from trying to do what she is doing and has done.

We cannot—we dare not—be silent on so urgent a matter, or refrain from uttering our warnings; from persevering in our entreaties; from being alert to educate and teach the truths which will put people upon their guard; and

from thundering forth upon those who willingly and deliberately put a stumbling-block in the way of their weak brethren, as our Master did upon the guilty Pharisees, the woes which must fall upon the wilful enemies of God.

We clergy occupy a position which gives us great advantages for dealing with this matter. We see and know our people, we speak to them in public and in private. They expect us to talk to them of their temptations and shortcomings, not indeed in the tones of an autocrat, but with the frankness and the kindness of a friend—of a friend who concerns himself about them, because he is not only deeply interested in their welfare, but is prepared to sacrifice himself in the promotion of it. It is impossible, then, that we can refrain from speaking to them about *this*.



## CHAPTER II

### THE DUTY OF THE CHURCH

THE question is constantly asked, "What can we do for the people? what can we do to bring them greater intelligence, stronger moral force, and to put them on the road to a higher social welfare?" And this is a concern of true Christianity. Our Lord said, "I have compassion on the multitude." We recognise that we are not only right in deliberating and conferring on such matters, but that we are bound to do it. The social and temporal well-being of the people cannot but be of the utmost interest to those who are charged with the responsibility for their spiritual advancement. Indeed, it is not too much to say that the Church, if she is to justify her claim to be a Divine institution, charged with a commission by God Himself, can only do so by the reality of her care and whole-hearted work for those who are the beneficiaries of the trust to which she has been appointed. She has to vindicate her claim by showing that everything which affects the well-being of the people is her first thought. She must prove that she is no respecter of persons, that she is indifferent

to the consequences which may ensue on her disinterested action, that her glory is in winning her people to Christ, rather than in amassing wealthy endowments, or in building many great and noble buildings, or even in multiplying services, in which her people can take no part because of the darkness of some great sin in which they still are lost. She must ever be ready to stand between the living and the dead, raising aloft the blessed emblem of salvation on which they may rest their dying eyes; foremost in defending the weak and the oppressed, being to them the interpreter of God; and keen to use the rich endowment of heavenly grace with which her Master has equipped her for her work. It will be for her constantly to remind herself that it is useless to speak to men of the life to come when the surrounding circumstances of their present existence make it impossible for them to feel those higher influences, or to hear the appeals to "Come up higher," of which the world is full to those who have an ear to hear. The devil must be cast out before she can hope to bring those who are now fettered by him to the foot of the Cross of Christ, ready to render to Him a sane, a worthy, and a reasonable service.

Can any one who knows the inner life of the great masses of the people of England deny that one of their greatest obstacles is intemperance?

that it is intemperance which largely blocks the way of the Kingdom of God for those for whom we are responsible to God? Our people are not godless: Godliness is waiting to be evolved in them. I believe from my heart that we should scarcely know the great masses of our people if we could change the social conditions under which they live; if we could revolutionise their habits; and if the curse of drink were removed from amongst them. Only those who are in ignorance of their lives could possibly deny this. What it would be to look forward to bank holidays and great festivals with no dread of the shame of intoxication marring them! What it would be to know that the Day of Rest was a real day of bodily and spiritual refreshment and recreation to those whose lot in life it is "to rise up early and so late take rest, and to eat the bread of carefulness!" What it would be to see husband and wife and children go forth together to their well-earned holiday, and come back sane and rational, happy though tired human beings, rather than brutalised and degraded by drunkenness! What it would be to have our working-men returning to their task on Monday, not only none the worse, but infinitely the better, for their well-earned Sunday. A people capable of doing what the English people have done, with a history so splendid and so wonderful in many ways, can

never be beyond hope, never beyond the possibility of the grandest achievements and attainments; and we, their priests and moral leaders, have had the task committed to us by our Lord Himself of trying to effect this change. We dare not question the commission, nor turn faint-hearted at its magnitude. Pessimism has been called "the devil's art"; Optimism in such a cause is but another name for Christian hope, and we *must* believe, ignorant and unworthy as we are, the power which Christ has given us is equal to the task.

Something of what Father Mathew did in Cork, we may—if indeed we have the faith to try—do ourselves in the parishes in which we have been appointed to carry on the Church's work. How many thousands blessed the name of that man because of the freedom from sin's oppression which he brought to them and theirs!

Oh! for such a word to be said to *us* by some of our people, as was said to a priest once by a man whom he had reclaimed from the thralldom of drink, on his deathbed, "I am blind," he said, "and I cannot see you, but I pray that the light of heaven may be upon your soul, and I will pray on for you while I live." That would be indeed a great and a high reward—a reward to win and to deserve which no amount of self-sacrifice and effort would be too great.

That it is an intensely difficult task, all who have touched it, even with the tip of their little finger, know full well. The passion for drink is so overwhelming, the craving so irresistible, the habit so enslaving, that those who work amongst the intemperate and concern themselves about their reclamation must be prepared for the sternest and the severest struggle, must expect disappointment after disappointment, must take lapse after lapse on the part of those for whom they are praying and labouring as a matter of course and the natural thing to be expected, and must be ready, "until seventy times seven," to forgive and to help again.

For, though no sin is easy to give up and to conquer, in this sin of intemperance we have one of the hardest to overcome. It is not only that it creates a physical condition which is most difficult to change and master, but there is, I believe, no other habit, save perhaps that engendered by long years of indulgence in impurity, which so weakens and overthrows the whole moral nature. Confirmed inebriates cannot speak the truth, they unhesitatingly stoop to the grossest deception, and the records of the divorce court show how it inflames the lower passions.

Were this all, the task of reclaiming drunkards would be difficult enough, but, when we add to their own strong craving and propensity, the terrible temptations which teem on every side of

them, and from which there seems no way of escape, then indeed the difficulty of the work is magnified stupendously.

Think of the condition of those who have to live in the slums of our great towns, where at every corner of every street, of every lane, the gin-palace flames. Turn which way the people will, they cannot reach their homes without passing by it, and as the fetid, tainted air comes out to them through the swinging doors, it is enough, in many cases, to set on fire a desire which they had hoped to conquer, and which was, until then, lying dormant in them. In such places as these, and to people circumstanced like this, it would be vain to go and speak of moderation. Those who would be pioneers in the work, leaders in the fight, must be prepared to go down to the level of the weak, that thus they may be the better able to save some; for those know best, who have worked in these places, that, for the dwellers in such localities, there is but one hope of salvation, namely, to close their lips absolutely against that which is their bane, their social ruin, and their shame, and which threatens to be their eternal destruction also.

I lately came across the following extracts from provincial newspapers, typical, I believe, of what might be found in many more. "The Salvation Army has caused a wonderful change here. Hundreds of those street skulks, who did

next to nothing, and, for what they did, spent the wages in public-houses, are now found at the meetings singing praises to God, and praying for grace to help them in time of need." And again this. "I find no very serious drink cases reported in our city. The Salvation Army has got hold of a large number of the worst of our former drunkards." For manifest reasons, I do not give the names of the towns about which these words were written, that thus I may be able the more freely to ask why it was left to the Salvation Army to do a work which the Church of England, with all her magnificent organisation, with her great prestige, with her divine authority and power, with her parish churches and cathedrals, with her numerous clergy and wealthy laity, had not only failed to do, but had not even seriously attempted?

Thank God the work *was* done; but how great is the shame and the reproach to us, that *we* had thus neglected what we believe our Master has given *us* to do.

I recently heard a bishop of the Church, at home for a brief space from his far-off diocese, say that he was struck by what seemed to him the torpor which had fallen upon the Church of England here at home at the present time. We can hardly read Charles Booth's book, *Life and Labour of the People in London*, and not acknowledge that, in its unprejudiced pages, we

find facts and records which seem to indicate that this is true. Does our treatment of the social condition of our people give evidence that the fire of enthusiasm has died down within us? that our service is cold and ceremonial? that our witness for our Master is feeble and uncertain? that the worldliness, which is so characteristic of our time, has laid its paralysing touch upon us, and made us indifferent to the weightier matters of the law, whilst scrupulously observant of its ceremonies and externals? Let us all ask ourselves such questions honestly, face them squarely, and answer them without prejudice. As for our temperance work it is surely to our discredit that, until comparatively lately, we have not been in the van of this great movement. There have been leaders, here and there, among the clergy who have done noble work; proportionately more rarely still, devoted laymen, who have laboured under a sense of imperative duty to make things better, but of the great body of the members of our Church, it must be said that, even now, they show an apathy and an indifference towards temperance work which is as strange as it is sad.

From the *Temperance Record* I take these words, which seem to me to be words of simple truth and soberness: "Whatever position we feel called upon to take in reference to our own social habits, whether we are abstainers or not,



it is utterly impossible for any one who loves his country, or cares for the Gospel of Christ, who can read either the sorrowful statistics of the drink traffic, or see the lives that are wasted and made wretched by it, to do so without a sense of dread, dread that all this means eventually, and possibly very soon, a calamity of disastrous magnitude to the whole land. There is ruin and loss of life everywhere. That, surely, is argument enough."

And I fear there is another matter in connection with intemperance with regard to which we have been greatly wanting. We have not been sufficiently forward in "preventive work." We have not been as active as we might, and ought to have been, in educating our people as to the danger of alcohol; we have been chary of our words of warning.

The following is a translation of the chief points in a remarkable placard posted on the walls of Paris a few months ago by the Prefect of the Seine, and the Director of Public Charity:—

"Alcoholism is chronic poisoning, due to the habit of drinking spirits, even though such indulgence does not lead to unruly drunkenness or even tipsiness. It is a mistake to say that alcohol is of service to men engaged in work that puts a strain upon muscles, or that it gives heart to the workman and enables him to withstand fatigue.

The artificial excitement it gives rise to is soon followed by nervous depression and weakness. The truth is, that alcohol is of no use to any one, and is injurious to every one who drinks it. The habit of drinking spirits quickly leads to alcoholism, or the alcoholic state. The habit of toping wrecks the home, destroys family life, the health, the sense of duty, brings on a splenetic disgust for work, and poverty, and crime. Its least evil is to lead the alcoholised workman to the hospital, for alcohol is the parent of many diseases in their worst form," &c., &c.

No less than 25,000 copies of this bill were posted in and around Paris. Whether we agree with it or not, at least it shows an earnest desire to protect the people from a dangerous and vicious habit, such as we may all admire and strive to imitate.

In the "Report on Physical Deterioration" it is stated that "the French Government have adopted the plan of circulating throughout the schools, barracks, and post-offices, &c., of the country, a document setting forth in a few well-written and cogent sentences the evils of indulgence in alcoholic stimulants. In this country, no doubt, much has been accomplished in this direction by the efforts of the various temperance and total abstinence societies, whose organisation is more widespread and longer established than in France; but it is nevertheless worthy of

consideration whether the efforts of such societies might not usefully be supplemented by State action in furtherance of the dissemination of temperance literature."

The C.E.T.S. claims that those who have experienced the awful temptation of intoxicating drink are right, nay are bound, to put it absolutely aside, as a cause of personal stumbling. It claims that those who never felt its power, but who know the deceiving and destroying nature of strong drink, are justified in seeking their own safety by abstinence from its use.

It claims that, because intemperance is the common sin of the age, the Church is bound to train the little ones of her fold to avoid those dangerous alcoholic drinks, which so often bring about the ruin of the bodies and souls of men.

It claims that the spirit of Christianity demands that, by our example, we should try to help and strengthen those who are in the throes of a struggle, and beset by dire temptation, from which we, happily, and without merit of our own, have been protected and held free.

Every man has liberty to decide for himself the line of influence and work he should adopt. Nothing of God's creation may be called "common or unclean," but equally clear it is that we must never allow our own liberty to become a stumbling-block to those who are weak.

“The Bible permits the use of wine? Yes. Approves it? Yes. Our Saviour made wine? Yes. He drank wine? Yes. It is lawful to drink wine? Yes. What more do you want? The Bible permits, sanctions, and approves it, the Saviour made it, and it is lawful to use it. I give you all that; but I want to say, in defining my position, that every man who brings the Bible to sustain him in the use of drink must accept the Bible as a rule of faith and practice.”

“With my views of Christianity and its claims upon me, by my allegiance to God, by my faith in Christ, by the vows I took upon myself in His presence and before His people, I am bound to give up a lawful gratification, if, by giving up that which is lawful to me, I can stand between a weak brother, and by my example save him from falling into sin.”

These are the words of John B. Gough. There seems to be a great deal of the spirit of Christ in them.

## CHAPTER III

### THE MEDICAL ASPECT

I HAVE not yet touched upon the medical aspect of the question. It is of such great importance, and there is so much to be said upon it, that it requires a chapter to itself. For it is not only drunkenness which is wounding and killing our people. The further we investigate the more we shall be persuaded that our drinking habits and customs are inflicting enormous hurt upon large numbers who are never intoxicated, but whose health is being undermined and injured, whose tempers and dispositions are being soured, and whose moral nature is consequently being lowered thereby.

A great deal turns upon the views we hold as to the effect of alcohol. As a nation we have been so convinced that vigorous, healthy life is impossible without strong drink, that it is small wonder that the habit of taking it in far too large quantities has been the consequence. If the inference were correct that for most people, in our cold, bleak, changeable climate, alcoholic stimulants were necessities of life, then indeed the task before temperance reformers would be greatly

increased in difficulty. If it were true, we should have very seriously to consider how far—even to the drunkard—we were justified in recommending total abstinence when such a radical change of life necessarily involved the loss of health and strength. It becomes, then, a matter of the first importance that we should know what medical science says upon the question, and hear what evidence medical witnesses give.

We are all well aware that over the great mass of the rank and file of the medical profession a remarkable change has come with reference to this matter. In the great majority of cases the utmost care is taken in the use and recommendation of stimulants, and in our hospitals the general use is being diminished. But, so far as the leaders in the medical world are concerned, they have for many years spoken as emphatically as they speak to-day of the danger of alcohol, and also of the mistake under which so many labour in thinking that it is an essential of healthy life, or even a useful article of food. I have before me three remarkable medical manifestoes put forth upon this subject. The first was drawn up in 1839 by Mr. Julius Jeffreys, and received the signatures of Sir Benjamin Brodie, Dr. W. F. Chambers, Sir James Clarke, and sixty other leading doctors of that day. This is what it says: “An opinion, handed down from rude and ignorant times, and imbibed by

Englishmen from their youth, has become very general—that the habitual use of some portion of alcoholic drink, as of wine, beer, or spirits, is beneficial to health, and even necessary for those subjected to habitual labour. Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in medical science that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefited by the habitual employment of any quantity of them, large or small, nor will their use during work-time increase the aggregate amount of his labours. In whatever quantities they are employed they will rather tend to diminish it.”

In 1847 a second medical declaration was published. It had been drawn up, at the instance of Mr. John Dunlop, by Sir John Forbes, and was signed by *two thousand* medical men, amongst whom were Sir Benjamin Brodie, Sir H. Holland, Dr. Pereira, Sir James Clarke, Dr. Billing, and most of the leading medical men of that time.

It ran as follows: “We, the undersigned, are of opinion—

“1. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic and fermented liquors and beverages.

“2. That the most perfect health is compatible with total abstinence from all such intoxicating

beverages, whether in the form of ardent spirits or as wine, beer, ale, porter, cider, &c.

“3. That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once or gradually after a short time.

“4. That total and universal abstinence from alcoholic liquors and beverages of all sorts, would greatly contribute to the wealth, the prosperity, the morality, and the happiness of the human race.”

The third declaration was issued in 1871, and was signed, on behalf of a large number of medical men, by Dr. Burrows and Dr. Bush, who were respectively the Presidents of the Royal College of Physicians and the Royal College of Surgeons. This is what they said :

“As it is believed that the inconsiderate prescription of large quantities of alcoholic liquors by medical men for their patients has given rise in many instances to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that alcohol, in whatever form, should be prescribed with as much care as any other powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess. They



are also of opinion that many people greatly exaggerate the value of alcohol as an article of diet; and, since no class of men see so much of its effects and possess such power to restrict its use as members of their own profession, they hold that every medical practitioner is bound to exercise his utmost influence to inculcate habits of great moderation in the use of alcoholic beverages."

I have given these three declarations thus fully because of their extreme importance. I could quote individual pronouncements of well-nigh all our leading medical men of to-day which are equally clear and emphatic. As this book is passing through the press a petition to the education authorities of the kingdom is being circulated for signature among all the medical practitioners of the country asking that instruction as to the nature and effect of alcohol may be made compulsory in primary schools. Already the number of names appended amounts to 15,000! The committee of distribution includes the names of the leading physicians of the United Kingdom—Sir W. Broadbent, Sir Samuel Wilks, Sir Thomas Barlow, as well as the presidents of the various medical associations being prominent among them. The reason the signatories give for their action is that "much of the degeneracy, disease, and accidents with which medical men are called upon to deal is directly or indirectly due to the use of alcohol, and a widespread ignorance prevails concerning not only the nature and

properties of this substance, but also its effects on the body and the mind." Space will not allow me to give more than a few additional and comparatively brief quotations. Let it be remembered that, both here and in the case of our divines, philanthropists, judges, and statesmen, only a tiny portion of the great mass of evidence can be cited. There is no case more overwhelmingly supported than that which has been again and again made out against our drinking customs.

To those who would know what immense advances have been made in this branch of medical science, and in the medical profession generally in recent years, I would suggest the perusal of Sir Benjamin Ward Richardson's *Vita Medica*. He tells us how, through much personal prejudice, he was forced by circumstances to investigate the nature of alcohol, and its value as a food and a medicine; how difficult it was to persuade his fellows that its usefulness and benefits were greatly exaggerated, and what antagonism he had to meet in his endeavours to proclaim the truth. He tells us how he laid the results of his careful study before a meeting of the British Association which was held in Birmingham, Sir Henry Acland being in the chair. "It was," he says, "unquestionably the opinion that I had made a mistake in my observations, and my report was handed back for correction. It was held to be absurd that alcohol, taken into a living body, chilled it, banked out the animal fire, and

reduced the products of animal combustion; but the recurrence to the inquiry only confirmed the fact the more, until it was not only admitted, but was held to be an accepted fact."

In 1873 the London Temperance Hospital was founded for the treatment of medical and surgical cases, without the use of alcohol as ordinarily prescribed. It was, at the same time, provided that the medical staff should be at liberty to administer alcohol when they deemed it to be needful. This was a new departure, and it indicated the strength of the conviction of those who started it. Mark the results during the thirty years of its existence. Sixty-eight cases alone have been treated with alcohol out of a total of 22,056, and the institution claims to have achieved results which can compare well with those of the other great hospitals of the land. Sir B. W. Richardson, who was for some years senior member of the staff, gave this as his experience: "In my department I have rigorously insisted that severity of the case shall be the first reason for admission; and that the experience may be as fair as possible, I have forbidden not only the administration of alcohol, but of any substitute for it, and in no other establishment in the world are the curative results better." It is difficult to exaggerate the importance of such evidence.

Is it not most significant that there should be a British Medical Temperance Association, and

that in May 1902 it numbered 520 members and 436 student associates? These are banded together for the promotion of temperate habits and knowledge, and for the protection of the public, of their patients, and of themselves, "from an insidious and widespread peril." After consultation with the American medical temperance association, it published an international manifesto, which brings the series up to date, to the following effect:—

"Experiments have demonstrated that even a small quantity of alcoholic liquor, either immediately or after a short time, prevents perfect mental action, and interferes with the functions of the cells and tissues of the body, impairing self-control by producing progressive paralysis of the judgment and of the will, and having other markedly injurious effects. Hence alcohol must be regarded as a poison, and ought not to be classed among foods.

"2. Observation establishes the fact that a moderate use of alcoholic liquors, continued over a number of years, produces a gradual deterioration of the tissues of the body, and hastens the changes which old age brings, thus increasing the average liability to disease (especially to infectious disease), and shortening the duration of life."

The whole manifesto, of which the above is only a portion, is so strong a declaration that, were the authority from which it emanated not given, it might be deemed to have come from

the most extreme and the most unreasonable of the many total abstinence organisations which are to be found throughout the land.

In writing this hand-book on intemperance, my chief difficulty has been the selection of evidence, not only because it is so vast, but because it is so uncompromisingly strong. The prejudices and the training of years are not thrown aside readily; the convictions which we have inherited become almost a part of ourselves, and when they are roughly or severely attacked, we are apt to decline to examine whether the grounds of attack are sound, and whether the facts advanced are correct. And yet it is of great importance that the clergy should not only satisfy themselves upon such points, and be ready and anxious to go to the very root of the matter, to find whether these statements, made by men of knowledge and men of responsible positions, are justified and true; but also that they should patiently and wisely press upon their people, for their protection, the results at which they themselves have been constrained to arrive. In such a matter we must move in line with our medical brethren, and accept them as invaluable allies.

It has been truly said that the working man's capital is health, not wealth. It does not consist in landed property, but in sinews and muscles; and, if he persists in the use of intoxicating liquors, except in the most limited quantities,

they will strike at the very root of his capital—a sound physical constitution. But may we not take a wider view than this, and embrace within the scope of our consideration, every rank of society, all sorts and conditions of men. For to whom is health not precious? to whom is it not the first and best and highest of physical gifts? And as we would aim, for our people, at their having healthy minds in healthy bodies, as essential to their general well-being, we cannot, in our study of the question of intemperance, leave out of our consideration the medical aspect of it.

It would be difficult to estimate the number of people—women especially—who have fallen into habits of intemperance from having been trained up in the belief that in the brandy bottle is to be found a panacea for every physical ill; who have the rooted conviction that, whether the illness be sunstroke or frost-bite, whether apoplexy or coma, epilepsy or fainting—in a word, whatever the malady or attack may be—brandy is essential to recovery, and is at once to be administered in unlimited doses. Unhappily, it has the property of creating an appetite for itself, in some people more readily than in others, and the feeling of lassitude, sinking, and depression, for the removal of which this stimulant, ever at hand, is so freely taken, recurs again and again at intervals of ever shorter duration, until at last the terrible discovery is made that the patient has become a confirmed dipsomaniac. It was told of

Abernethy, that a titled lady of great distinction, being in ill health, once consulted him. After making a diagnosis of her case, in his usual blunt and uncompromising manner he blurted out, "You drink too much!" "Sir!" exclaimed the angry lady, "what do you mean? I come home tired, exhausted, worn out. What can I do?" "Do!" he answered, "go and lie down like any other beast."

It may not have been a particularly polite way of dealing with her case, but the prescription contained the wisest and safest advice. *Rest* is the best remedy for the reaction which so many people feel after the rush and excitement of modern life. To resort to stimulants is to court the gravest danger.

And we must remember that it is not only the bodily health of our people which suffers from this habit, but that the whole balance of their mind and judgment is liable to be upset. The Commissioners of Lunacy estimate the direct insanity caused by intemperance at 13 per cent., but leave the indirect amount uncalculated, though it must be certainly considerable. Certainly this is a most moderate estimate. I have never heard it placed lower; I have often heard it put far higher by those in a good position to judge. But even at that figure we have what is sad to reflect upon. The unhappy beings who have lost their reason from excessive indulgence in a degrading habit are only a part of a vast number of victims, whose minds are not suffi-

ciently over-balanced to necessitate their incarceration in an asylum, but whose intellects are warped, whose judgment is distorted, and whose mental faculties are darkened, weakened, and debased by the persistent use of a poisonous drug, against the dangers of which they had been insufficiently warned and protected.

How much the wretchedness of the position is intensified by the recollection of the vast sums of money wasted in the purchase of that which produces such terrible results! Dr. Fielding Bradford said: "When we examine the reports of asylums in the midst of large manufacturing towns or mining districts, the numbers increase; for wages are higher and drunkenness is more prevalent, and it has been observed that the admissions from this cause are more frequent when trade is good and wages high."

So that, from lack of knowledge and of care, growth of material prosperity becomes a curse and not a blessing. The larger the wages earned, the greater and the swifter the calamity which ensues. We cannot rest under such an awful thought; that we should thus be returning to God, for all the material advantages He has showered upon us, a long catalogue of blackened, darkened, ruined lives, lost to Him who died for their salvation.<sup>1</sup>

<sup>1</sup> The last annual report of the Commissioners in Lunacy, just issued, is not pleasant reading. It contains more than a record of numerical increase; it shows that lunacy is increas-



Before leaving the medical aspect of the question, there is one more point which must be dwelt upon. We have it enforced in words written by Dr. Erasmus Darwin nearly a century ago, words which, I believe, are accepted still as true. "It is remarkable that all diseases from drinking are liable to pass from father to son, even to the third generation, gradually increasing, if the course be continued, till the family is extinguished." Dr. Richardson estimates that it takes three generations to lose the taint of alcohol; and Dr. Carpenter that "those who have had the misfortune to be the offspring of parents under the influence of alcohol, can only be kept from the drunkard's fate by a lifelong abstinence from all intoxicating liquors."

I feel confident that many of my readers would be able to cite cases which have come under their own immediate notice exemplifying these opinions. I may give one out of many which I

ing proportionately more rapidly than the population. Ten years ago the proportion of insane to sane was as one to 327: now it is as one to 283; and it is not a very difficult arithmetical calculation to ascertain at what future date the entire population will be tinged with lunacy if this ratio is maintained. An interesting fact is shown by the figures of this report. It has been asserted that the increase of lunacy, especially among women, is due to the effect of mental strain, the over-work of modern life. If this were so, the greatest number of brain failures would necessarily be among professional women and educated workers; but the facts are quite opposite. The great increase is among the pauper classes, in which insanity is linked with alcoholism—in itself rather a result than a cause—and with the physical degeneration shown by the high death-rate of the insane.

have known myself. A highly successful and respected professional man married a lady, who soon gave way to the drinking habit, which continued until her death. Nothing could keep her from it, and she died before the days when Inebriate Homes had been established. They had four children—two sons, and two daughters. The elder son married, soon became a confirmed drunkard, induced or drove his wife into similar ways; and both died, when scarcely more than thirty years of age, having, happily, had no children. The second son never married, and died from a malady, induced by excessive drinking, when he was about twenty-nine years old. The elder daughter married well, but was soon a byword in the town in which she lived, being frequently brought home dead drunk quite early in the day. She died childless when little over thirty. The younger sister also married, and, though not so openly depraved as the elder sister, was notorious for her insobriety, and died quite young. This is a piteous, but by no means uncommon illustration of the fact that the taste for alcohol is thus transmitted; that the taint in the blood is handed down from parent to child, and that the consequences of the drunkard's sin, so far from ending with himself, cling to his descendants, until the last is destroyed, unless, indeed, they be induced and helped to adopt their one means of safety and refuge—total abstinence.

In the "Report on Physical Deterioration" the following passage from the evidence of Dr. Jones is quoted: "In regard to the effects of alcohol upon the descendants, anything which devitalizes the parent unfavourably affects the offspring, and clinical experience supports this in the lowered height, weight, and impaired general physique of the issue of intemperate parents. It also records the fact that no less than 42 per cent. of all periodic inebriates relate a history of either drink, insanity, or epilepsy in their ancestors."

The report goes on to say: "In further illustration of this point it is stated, as the result of observation of the offspring of female chronic drunkards in Liverpool prison—(1) That the death-rate among the infants of inebriate mothers was nearly two and a half times that among the infants of sober mothers of the same stock; (2) that in the alcoholic family there was a decrease of vitality in successive children—*e.g.*, in one family the earlier born children were healthy, the fourth was of defective intelligence, the fifth an epileptic idiot, the sixth still-born, nature at last finding its own remedy; (3) that taking women of the same class, with 125 children of 21 drunken mothers, 69 died under two years = 55 per cent., while of 138 children of 28 sober mothers, 33 died under two years = 23·9 per cent."

## CHAPTER IV

### WOMEN AND CHILDREN

THE subject with which I closed the last chapter, leads me to that which I propose should occupy our consideration in this one, namely, the effect upon the children of our drinking habits, and the condition of our women in relation to them.

I believe I am right in saying that the tendency to intemperance is very much stronger when transmitted from the mother than it is when inherited from the father; besides which, the supreme importance of securing sobriety in women becomes more manifest when we remember that it is, necessarily, to the mother that the care of the children when they are quite young must be committed. Just during the years when their characters have to be formed, and the impress—which is to last for all time—will be made, the mother's influence, example, and teaching are all-important. She dominates the home, and directs, for weal or woe, her children's lives. If she be dissolute, drunken, and depraved, the present lot of her children must be a sad one, and their future outlook dark with sorrow and with sin. We are assured that "Mothers make

the nation," and we believe it. The condition, then, of those who are the mothers of England is a matter of national importance. What is their condition? Let the following extracts from the Report of the Royal Commission on the operation of the Licensing Laws give an answer.

"It is a very significant fact that the returns of the Registrar-General for England and Wales show that, during the last thirty years, the death-rate from intemperance has increased more than 100 per cent., and that, worst of all, amongst women, since 1875, the first year for which the statistics for the two sexes were given separately, *it has increased 150 per cent.*" The italics are mine, for I am anxious that we should not overlook the terrible import of these words. We can all understand the reluctance that medical men must feel in certifying that a death has been directly caused by intemperance, and that to spare the feelings of surviving friends they would prefer, if they could honestly do so, to ascribe the death to the immediate rather than to the original cause. I think, therefore, we may fairly take it that the cases upon which the figures given in this extract are based, were simply those of the cases that were so bad as to make it impossible to ascribe the death to any other cause than intemperance.

One other extract from the Minority Report

of that same Royal Commission I will add. "A darker feature remains to be noticed. Numerous witnesses testify to the growth of intemperance among women. It is a lamentable fact that, when a woman becomes intemperate, she seems to have less power of self-control than a man, and a table which has been presented to us, showing for a period of ten years apprehensions for drunkenness in Liverpool from five times or more up to fifty times or more, brings out the fact that whereas, at the lower scale of five apprehensions or more, the males numbered 1·047 and the females 1·673, for ten apprehensions and more the women are nearly three times as numerous as the men, for twenty apprehensions or more are six times more numerous, and that under the remaining heads, 30, 40, 50 and upwards, whilst the men are put down as 4, 1, and 0, the women figure as 70, 32, and 14, one woman reaching the total of 167!"

All who have done work amongst the inebriate, and have endeavoured to reform them, will be able to testify that this is a common experience. I once heard a medical man say that, whilst it was difficult to reclaim a man who had once become a drunkard, it was impossible to reclaim a woman. I do not believe this to be the case, but it is the fact that, humanly speaking, it is immensely difficult to do so; it will be a tardy process, and will require the

greatest patience and all the help that can be given to effect a cure. And, even when the habit is shaken off, and the restored woman can mix again in the society to which she has been accustomed, she will only continue safe so long as she remains a total abstainer, for the craving will be but dormant, ready to burst out at the slightest provocation.

The following case was brought under my own notice. Many years ago, a woman came forward to take the pledge of total abstinence at one of the earliest temperance meetings I held in a parish of which I was the incumbent. She showed but too plainly what her life had been; her face and dress and general appearance were those of an habitual drinker, who had fallen very low. Moved, however, by what she had heard, she resolved to start afresh. The fight was a hard and terrible one. She lived in a neighbourhood where it was deemed, not only no disgrace, but the common and normal thing for the women to drink heavily; a neighbourhood in which the public-houses, mostly of the lowest order, were thronged with women, even in the afternoon; but, by the grace of God, she kept her resolution, and maintained her pledge, and, little by little, recovered her moral strength and power of resistance. The home speedily improved, and she became a good wife, a kind and helpful neighbour, and a regular communicant.

For seventeen years that happy state of things continued, when she met with an accident, necessitating the attendance of a medical man. Unaware of her past history, he ordered her some alcoholic stimulant, which, after a certain amount of protest, she took, with the result that the old craving returned, and the former habits were, in a measure at least, reverted to. Happily, she was again rescued, and induced to resume the practice of total abstinence. By it she again recovered the lost ground, and won her way back to self-respect and decency of life. But the peril had been great and the escape little short of miraculous.

Now, let us try to picture to ourselves the condition of the children in such neighbourhoods as that in which this poor woman lived, in the slums of our great towns and seaports, where the whole surroundings are squalid and debasing; where poverty and crime and blasphemy and open immorality abound; where the gin-palace is the only place which thrives, and where the only idea of pleasure is associated with drink.

Dr. Ogilvy, in his evidence before the Labour Commission, said: "About 2000 infants are suffocated by being over-laid in bed every year, and of these three times more die on Saturday nights when mothers are drunken and unfit to look after their helpless little ones." The Rev.



Canon Horsley, formerly chaplain of Clerkenwell Gaol, tells us that: "Of 136 children of drunken parents, 114 died before their parents."

In Liverpool, out of 1573 cases of cruelty to children, 765 were ascribed to drunken parents.

A surgeon to a children's dispensary, writing to the *Manchester Guardian*, of December 30, 1890, said: "I had not been a month at the work of healing before I was convinced that all the medical treatment of which I had any knowledge was entirely useless, owing to the want of milk and proper clothing, which the little patients could not obtain in consequence of the drinking habits of their parents."

The chaplain of one of our large gaols said that he had known three generations of drinking women in the cells at the same time—a grandmother, a mother, and a daughter, and the last had a baby at her breast.

Some years ago an inquiry was made into the cause of epilepsy in children, and it was found that of 83 children thus afflicted, 60 had drunken parents. These parents had had 300 children, and out of that number 132 had died as children. 169 were living, but of these, only 64 were entered as "healthy" when the return was sent in.

Dr. Barnardo estimates that 85 per cent. of those who come into his hands are there directly or indirectly through drink.

I have lately received a letter from the honorary secretary of the Cardiff branch of the Society for the Prevention of Cruelty to Children, and in it he says: "My conclusion as to the effects of intemperance among child life in Cardiff is founded on my experience as secretary of the local branch of the National Society for the Prevention of Cruelty to Children for upwards of twelve years. Up to March 1902 we dealt with 3145 cases, affecting the welfare of 12,580 children. Of these cases, it is a low estimate to say that two-thirds (about 2097) were directly due to drink; 8386 children suffered, more or less acutely, thereby. It is far and away the most potent cause of the necessity of the Society's work, and I regret to say that the figures show little or no improvement. This I attribute largely to the undoubted increase of intemperance amongst women. The same proportion can be applied to the figures of any branch of the Society, and of the returns of the Society as a whole."

Let me recommend a pamphlet entitled "The Children and the Drink" (price 1s. and published by N. Brinley Johnson), compiled by a committee of well-known philanthropists, with Lady Henry Somerset at their head. The late Archbishop of Canterbury wrote a preface to it which contains these words: "The danger of allowing children to grow up demoralised from early years, utterly unfit to withstand the temptations of life,

utterly uneducated, is not lightly to be disregarded by those who love their country and care for its future welfare. This pamphlet puts the matter clearly before all readers, without exaggeration of statement or vehemence of denunciation." It is sad and miserable reading. It asserts the difficulty, which I myself find in every branch of the subject that I am dealing with, of making a selection of illustrative cases, because of the multiplicity ready to hand. The typical instances given are gleaned from the reports of the National Society for the Prevention of Cruelty to Children, for the reason that these have all stood the ordeal of sifting and cross-examination in a court of law.

The same evidence comes to me from the Waifs and Strays Society. It bears unvarying testimony as to the mischief brought to child life by the intemperance of our people.

A police-court missionary in the Midlands writes: "My experience has led me to the conclusion that the vast number of youthful offenders who pass through the courts are the children of drunken parents, who take absolutely little or no interest in the well-being of their children."

The Manchester School Board states that "Out of 500 children sent to the industrial schools, 223, or 44 per cent. of them, had drunken parents."

Besides the 30,000 in reformatories and industrial schools, the State is responsible for

about 50,000 children in the various workhouses throughout the kingdom, and about 6000 who are boarded out. A number of Guardians of the poor, who have carefully studied the matter, give it as their opinion that from 75 per cent. to 90 per cent. are the children of drunken parents.

Mere figures mean little enough, I fear, to most of us, and it needs an effort of sympathy and imagination to see behind the rows of cyphers the wronged faces of the children.

Here is a statement, furnished by the superintendent of a workhouse, as to the causes that brought the children under his care:—

Father drunk . . .	83	Father a gambler . . .	3
Mother drunk . . .	43	Parents idle . . .	4
Parents drunkards .	14	Characters not	
Parents in gaol . . .	15	known . . . .	56
Parents sick . . . .	9		
Parents of doubtful		Total number of	
character . . . .	17	children . . .	<u>156</u>
Mother immoral . .	12		

Eliminating from this return the number of children the character of whose parents was not known, 140 out of 200 had drunken parents.

Even at the risk of wearying with these painful statistics, I must add this:—

In London, on Sunday, September 19th, 1897, during the two hours from 1 to 3 P.M., two public-houses, opposite to each other and belonging to one firm, were watched, and there were seen to enter:—

1511 men.

188 women, carrying 34 babies.

158 girls, under 13, with jugs or bottles.

125 boys,           ,,           ,,           ,,           ,,

132 girls,           ,,           without   ,,           ,,

98 boys,           ,,           ,,           ,,           ,,

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2246, of whom 547 were infants and children under 13.

Another pamphlet I would recommend to those desirous of looking more closely into the matter is entitled "Alcohol and Childhood." It is the report of two conferences promoted by the Church of England Temperance Society.

In it will be found the statement that something like a fourth of all the children born in these countries die within the first year, and that, of those who outlive this period, another fifth die before the completion of their tenth year. Then these words are added: "It is impossible to conceive it may not be traced to some mismanagement, since it is utterly inconsistent with the uniform goodness of the Creator to suppose that so many children are brought into the world only that they may die at so early a period of their existence." There are also set forth a number of cases such as the following, given upon the authority of Dr. More Madden, of St. Joseph's Hospital, Dublin :—

“J. L., aged 8, was admitted on January 8th, suffering from delirium tremens. His mother was an habitual inebriate.” After enumerating several of even more tender age, he says: “At the present time, there is a case under the care of my colleague, Dr. Nixon, in the Mater Misericordiæ Hospital, of a girl, aged 16 years, an habitual drunkard, the child of drunken parents, whose two sisters and little brother, all under 10 years of age, evinced the same tendency.”

Dr. Currie of Merrion Square, Dublin, writing to Dr. More Madden, says: “I am sorry to say that I, like yourself, can quote cases of well-marked dipsomania in children, even under ten years of age.”

Major-General Sir F. Maurice, in the January number of the *Contemporary Review*, speaks of “a pathetic instance in hospital, I believe a representative one, a young three years’ old child, having been given a penny to amuse it, held out its hand with the penny to every visitor begging him or her to buy for him a ‘ha’porth of gin!’”

And again he says: “Any one who has watched many of the beanfeasts and other expeditions from the towns for a holiday into the country must have seen, as I have done, the liquor which is brought out from public-house after public-house, at which the char-a-banc stops, served round to quite young girls and children, creating a purely artificial taste, and undoubtedly injuring growth and digestion.”

In the "Report on Physical Deterioration" it is stated that "in a direction pregnant with evil, there is an admitted increase of intemperance. The tendency of our evidence was to show that drinking habits among the women of the working classes are certainly growing, with consequences extremely prejudicial to the care of the offspring, not to speak of the possibility of children being born permanently disabled."

"As to whether drunkenness is on the increase it is not perhaps easy to speak. Dr. Eichholz, in his investigation into the condition of the children in a poor school in Lambeth, was informed that there were not more than twelve parents out of two hundred who did not 'fortify themselves by the irregular use of alcoholic stimulants'" ("Report on Physical Deterioration"). What homes these poor children must have! What a heritage of misery must be theirs.

I have given more than sufficient evidence to prove that, as a direct consequence of intemperance, an awful, an intolerable evil is resting upon the child-life of this country. Thousands are groaning under its terrible burden; they are powerless to help themselves, and their daily sufferings are a ceaseless cry for help and for deliverance to us the servants and ministers of that Saviour who, as we delight to teach our children, loves them all with an unspeakable and immeasurable affection.

Of all things which would stir us to indignation there is nothing which would be more felt than an injury, an injustice, to a defenceless little child. Those who are parents know how keenly they would feel a wrong done to their own; and we cannot but remember that childhood is the brief but golden opportunity of making impressions, holy, innocent, and good, which in the after life may be the means of leading the prodigals back to God.

“ How the children leave us, and no traces  
Linger of the smiling angel band !  
Gone, for ever gone, and in their places  
Weary men, and anxious women stand.”

It is not the least of the blessings of temperance work that in our efforts we are directly protecting, blessing, and helping the children of our land.



## CHAPTER V

### THE WASTE OF INTEMPERANCE

WE have not yet completed the list of evils which arise directly from the intemperate habits of so many. We have touched upon the moral harm, the injury to bodily and mental health, and the suffering and wrong to children which accrue therefrom. In this chapter let us consider the wicked and wanton waste which our intemperance entails.

The first fact which faces us is this—that in spite of our great wealth and unrivalled prosperity there are, in England and Wales, 850,000 paupers; and it is estimated that there are more than twice as many persons on the verge of being such. In other words, nearly one in every thirteen of the people is either a pauper or is on the verge of being such! Surely it is a matter of imperative importance that we should satisfy ourselves as to the cause of this, so that, if possible, we may save our people from the gloomy prospect of ending their days as paupers. What is the cause of this amount of grinding poverty in the midst of the wealthiest nation in the world? How does the money go? What

do our workers earn? How do they spend their wages?

In the Minority Report of the Royal Commission it is stated that: "It is obvious that drink and poverty are closely allied, and the Manchester Guardians, specially investigating the connection in 1884, found that 51·24 per cent. of the cases of pauperism were DIRECTLY caused by intemperance." The amount caused *indirectly* is more difficult to estimate, but few would be found to dispute that it must be considerable.

Lady Henry Somerset, who has devoted many years to studying social questions among the poor in London and South Wales, and who has founded a home for inebriate women, has stated that, when 21s. is the total aggregate weekly earnings of a family, 6s. is frequently thought not too large a proportion to spend in drink; and she testifies, by a number of striking instances, to the change that comes over a home when intemperate habits are abandoned.

We could personally, all of us, instance such cases. I remember well a typical case in a parish of which I was rector in Southampton. I was called to visit a man who was extremely ill; his home was wretched and poverty-stricken, his wife and children ragged and miserable looking. I soon found that his illness had been induced by drink, to which he gave way spasmodically. His wife was an habitual drunkard, and the

children were stunted and anæmic. They lodged in two rooms which were squalid and filthy. The severe illness of the man had a sobering effect upon them all, and on his convalescence both he and his wife took the pledge of total abstinence. He was a clever workman and could earn good wages. In an astonishingly short time he had put by sufficient money to enable them to leave their poor lodgings, and take a cottage of their own. They told me that they did not wish me to know where they were moving to until they were sufficiently settled in to welcome me there. In due course I received the invitation and, as I entered the door, I saw a motto, in large letters, hung across the passage, "Welcome Dr. Pereira!" I inquired why they had conferred a doctor's degree upon me. The answer I shall never forget while I have any memory left: "Because it is through your efforts that everything has improved around us."

In the report of the Royal Commission, it is stated (p. 141) that a table of the apprehensions for drunkenness was handed in from Liverpool for the years 1886-95, for each day in the week, from which it is shown that thirty-five per cent. were on the Saturdays, that is, the day upon which the wages are received; and it was further shown that, as the week goes on and the wages have melted away, drunkenness becomes less. We are assured that it is not

uncommon for London bricklayers, who have received £3 on the Saturday, to be obliged on the following Tuesday to borrow the price of a dinner.

That same report, which should be carefully studied by all who would be well posted up in the facts of the case, says that "the habit of needless indulgence in luxuries of all kinds, including superfluous drinking, falling short of actual drunkenness, has probably increased, and is due to the general rise in prosperity, often unaccompanied by a corresponding growth of moral responsibility, and leading, in too many cases, to a selfish neglect of obligations."

The British drink bill amounted in 1893 to the stupendous sum of £174,445,271, or no less than £4. 2s. 4d. per head of the population. It is estimated that of this large sum the wage-earning classes spent at least £100,000,000! So that, during the last fifty years they have spent in drink directly out of their hard earnings, and lost indirectly through drink, enough money to have bought all the land and house property in the kingdom. The total income of the wage-earning classes is estimated at about £750,000,000, and they spend in drink and tobacco about one-fifth or one-sixth of their total income.

During the twenty-five years between 1855 and 1880 there were slain in all the wars in Asia, Africa, Europe, and America, including

the Crimean, American, Russian, and German wars, 2,188,000 men! In this country alone, it is computed that during the last twenty-five years drink has slain at least 1,500,000 persons. It cost the nations of the world to wage these wars, during the twenty-five years, £2,625,000,000, or about £2 per head for every man, woman, and child; but we have spent in this country alone in drink during the last twenty-five years a great deal more than £3,000,000,000. This is the price paid for the poverty and vice and suffering which have flooded our land. How true was Mr. Gladstone's statement: "That the evil arising out of intemperance in this country was equal to the three great plagues of war, pestilence, and famine."

The Boer war cost us £65,000,000 per annum. We all know the disturbance in trade and finance which this three years' war caused; but we hardly realise that we could carry on two such wars at a less cost than is represented by our annual drink bill.

It would surely be worth a good deal to get the working classes to realise how much could be done with the money they now waste in drink. Some of the "Hard Facts" leaflets, published by the C.E.T.S., might be found useful in inducing men to think how much they are wasting. One of these (No. XI.) I take as an illustration. If

we could make our agricultural labourers assimilate such facts, it would surely in time have a good effect.

Let us see what could be done if the cost of two pints a day were saved up regularly. Fourpence a day is so little! But 4d. a day is 2s. 4d. a week. If this is paid every week into the bank at the post-office, at the end of the year there will be £6. 1s. 4d. We can't do much with 4d. ! we can do many things with £6. If, every week, 2s. 4d. is paid into the post-office bank, and if none is taken out, in eight years (with interest) we shall have £52. 15s. 2d., and in fourteen years £99. 16s. 8d.

If a man begins to save this 4d. a day when he is 18 or 20, he can, when he is 30, by one payment, purchase a post-office pension of £20 a year, to begin when he is 60, for £61. 10s.

Mr. Arnold White calculates that the ordinary labourer drinks  $3\frac{1}{2}$  pints of beer per day; at eleven o'clock  $\frac{1}{2}$  pint, at one o'clock 1 pint, at three o'clock  $\frac{1}{2}$  pint, and after tea  $1\frac{1}{2}$  pint, at a cost of 5s. per week. Now, were he but to reduce this by 1 pint of beer per day, and invest the proceeds at 4 per cent., he would, in twenty years, have saved £135. 17s.  $3\frac{1}{2}$ d., which would purchase him an annuity, at 65 years of age, of £2 per month.

The Belgian socialistic party has lately appealed

to its supporters to abstain from alcohol, for three reasons :—

1. To cripple the Government financially.
2. That the money so saved might help forward their propaganda, and
3. Because abstinence would improve the conditions of health amongst the workmen.

However little we may agree with the general principles of the Belgian Socialists, we must at least admit that they probably know the ways and habits of the people, and that, in advising them thus, they are aware that large sums of money would be saved.

In the report of the Convocation of Canterbury upon intemperance are these words: "From an extensive and minute inquiry throughout the country, it can be shown that an enormous proportion of pauperism is the direct and common product of intemperance. *Seventy-five per cent.*" (the italics are mine) "of the occupants of our workhouses, and a large proportion of those receiving outdoor relief, have become pensioners on the public directly or indirectly, through drunkenness."

Is it not monstrous, and a tyranny of the grossest kind, that thrifty and temperate persons should be liable to have their chairs and tables sold in order to pay the drunkard's drink bill; in other words, to make up to him in outdoor relief what he has spent in alcohol, and, therefore,

neglects to lay by in savings' bank, or friendly society?

Is it a libel to say that vast numbers of the working-men of England look to the public-house as the source and centre of all the comfort, relaxation, and enjoyment for which they care, and that, as a consequence, they are indifferent to the prospect of ending their days as paupers, or if by chance it may be so, of eking out a miserable existence through the doles of charitable relatives or religious friends?

If England is not to lose her place amongst the nations of the world, she must be saved from this woeful waste.



## CHAPTER VI

### EFFORTS FOR REFORM

To meet this great evil, what has been, and what is being, done? For many years past there has been much; so much that we cannot despair of the eventual removal of the evil. The movement in favour of reform is widespread and determined; large numbers of deeply interested people are speaking, writing, and praying about it, and have been so for many years. Were there no other signs of hope than these, we should be faithless if we did not believe that things would mend. When a nation is steeped in evil and does not care; when it is enslaved by vicious ways and none are struggling for deliverance; when all are content to have it so—then, indeed, despondency and despair are natural. But this is very far from being the case with us. Great as is the army of the enslaved, and powerful as are the vested interests involved, the fight *is* being bravely and hopefully maintained, and the help of God is being sought by large numbers of the disciples of Jesus Christ, who will give themselves no rest until a happier, nobler, purer condition of things has been secured. In every town,

in almost every village, an alarm is being sounded, which cannot fail to rouse people from the lethargy and death of sin unto a life of sobriety and righteousness.

It is not often realised how widespread is the agitation for temperance reform. Few, even of its most earnest friends, are aware of the number of organisations which are at work.

A reference to the annual report of the National Temperance League for 1903 (p. 124) would give some idea of the size of the army of determined workers who are banded together for the sole purpose of carrying through their great desire. Under the head of "General" there are five great organisations: "The National Temperance League," "The British Temperance League," "The National United Temperance Council," "The Scottish Temperance League," and "The Irish Temperance League." Under the head of "Sectional" there are thirteen influential organisations, including such bodies as "The Royal Army Temperance Association," "The Royal Naval Temperance Society," "The United Kingdom Railway Temperance Union," and "The National Commercial Temperance League"; the last of which alone has offices in twenty of the large towns of England.

Under the head of "Official" there are three, namely: "The National Association of Official Temperance Advocates," and "The National

Fraternal Association of Secretaries and Agents of Band of Hope Unions."

Under "Women's" there are eight, containing such great associations as "The National British Women's Temperance Association," "The World's Women's Christian Temperance Union," "The Young Women's Christian Total Abstinence Branch," &c.

Under "Juvenile" there are eight, which include such strong societies as "The United Kingdom Band of Hope Union," &c.

Under "Religious" there are twenty, and when it is stated that the C.E.T.S., with its great strength and its large numbers, comes in here as simply *one* of these, a more adequate idea may be formed of the forces which have combined to fight the army of intemperance.

Under "Philanthropic" there are four, each of which is national in extent.

Under "Legislative" there are thirteen, one of them being the powerful "United Kingdom Alliance," and another "The Sunday Closing Special Campaign Committee."

Under "Orders and Friendly" there are nine; and again I point to the significance of the fact that the "Independent Order of Good Templars," with its enormous membership amongst the working classes, simply comes in as one of these, the "Sons of Temperance" being another, and the "Independent Order of Rechabites" a third.

That we may estimate the significance of these, let me give details of one or two of them. By the returns of 1903, we find that the C.E.T.S. numbered 6786 parochial branches, containing 2381 adult and 4405 juvenile sections, and these contained 36,146 members of the general section, 116,231 adult members of the total abstinence section, and 471,232 children—a grand total of 623,609.

The United Kingdom Alliance has an income of £13,400, which is spent entirely in agitating for the reform of the licensing laws and the education of public opinion upon the subject.

The Good Templars, on February 1, 1904, numbered 64,969 adult members, and 56,313 juveniles.

The United Kingdom Band of Hope Union has, through its 12,532 associated societies, a membership of 1,817,140 children.

I give particulars of these four as indicating the power represented in the long list of "General Organisations," which have before them the common object of temperance reform.

But even this does not convey a full idea of what is going on. In each town in the kingdom there is the manifestation of the same determination and energy. I take as an illustration the town of Croydon. About three years ago a local "United Temperance Council" was formed in order to secure unity of action

among the many local organisations in such matters as Sunday closing, diminution of the number of public-houses, better observance of the law, &c. In forming this council, it was found that in this town alone there were over seventy separate temperance societies or organisations, and of these between forty and fifty joined the United Council and appointed delegates to it. This is no exceptional case, but fairly represents what is being done throughout the country generally. It may, and probably will, take many years before the victory is won, but when we can point to such a fighting force as this, we may be sure that it is now only a question of time before good results are seen.

Nor does this exhaust our causes of thankfulness! If we consider the matter from the legislative point of view, we may again be greatly encouraged. I will keep an entire chapter to deal with that matter, but when we remember the useful Acts which have quite lately been passed, the progressive action of the magistrates with reference to licensing, and the more general activity of the police, we recognise that those in authority are impressed with the need of mending matters, and of helping the people to habits of sobriety.

We cannot doubt that the public investigations recently made, and especially the Royal Commission appointed to inquire into the opera-

tion and administration of the licensing laws, which sent in its reports in 1899, have had much to do with this. No one could read the evidence brought before that Commission without being convinced that, if the nation is to be saved, some decisive action must immediately be taken.

The experience which has been gained by the various societies during their long years of work is guiding them to the wisest methods, and to the adoption of the most practical measures both for rescue and prevention.

The establishment of inebriate homes is a case in point. The absolute futility of committing a confirmed drunkard to prison for a short time has long been recognised and felt. Such cases as Jane Cakebread, Totty Fay, and sundry others, which have become a byword at the London police courts, have been common for years in those of every great provincial town. To deal with such cases adequately, long periods of protection rather than incarceration are required. These poor slaves are victims of a physical and moral disease, and it is as wrong and foolish, as it is vain and useless, to send them to prison for three or four weeks, and to hope for any improvement from such a procedure.

The inebriate homes are calculated to do an immense amount of good, but the movement in the right direction is terribly slow. The number of homes is still utterly inadequate, and the

obstacles in the way of sending patients to them are still numerous and great. The wealthy and well-to-do are much better provided for than the poor, and we have still week by week to witness the tragedies enacted in the homes of our poorer people, and find ourselves powerless, with all our wishes and endeavours, to secure the protection which the *poor* drunkard requires, and which, in the case of the *rich* drunkard, may possibly be obtained.

Mention should be made here of the formation of "Public House Trust Companies" for the sole purpose of diminishing temptation, and making public-houses places of real refreshment, and not mere drink-shops, as most of them are at present. Thirteen of these companies were registered during 1902, making a total of thirty-four now existing; that is to say, twenty-four in England, nine in Scotland, and one in Ireland. There is great difference of opinion as to the effect which the establishment of these companies will have; there can be none as to the motives and intentions of those who are promoting them. No spirit of commercial gain enters into the scheme, but an honest and sincere desire of providing the working-classes with club-houses, where they may meet and get such refreshments as they desire, without being tempted to take more drink than is good for them "for the good of the house."

The passing of the Licensing Act (1902) was a great encouragement to many, but faulty drafting bids fair to deprive us of a large measure of the benefit which it was clearly intended to secure. We find that, by the interpretation of a learned judge, only the names of those who consent thereto can be placed upon the "black list"! That dictum, of course, removes every name which had been placed upon it, and prevents any other being added. Already the law, where it was being acted upon, according to the clear intention of the Act, and not according to the unfortunate letter of it, was beginning to have much beneficial effect, and confirmed inebriates were greatly checked by the thought of what would happen were they once so "listed." We can only trust that a brief Act, amending this faulty drafting, may soon be passed, so that the "Black List" may once again become a reality, and exercise its wholesome deterrent influence.

In connection with preventive work, who can speak too highly of our police court missions?

Magistrates are loud and unanimous in their praise of the work which is being done by this most useful agency. The help that is given to those who have lapsed from thoughtlessness or through strong temptation, rather than from hardened and determined wilfulness, would be hard to gauge. The C.E.T.S. alone has 113



of such agents in its employment, and, were it doing no other temperance work than this, the Police Court and Prison Gate Mission would more than justify its position. It is thereby constantly giving those who are down a helping hand to rise, finding openings for a new start for those who have taken a wrong turn, and putting fresh heart into people who would otherwise despair. The amount of vice, crime, and sin which is thus prevented no human being can estimate.

And all sections of the community are being cared for and assisted. On how many a village green is the mission-van of the C.E.T.S. to be seen each summer, from which large numbers are addressed, and a great deal of simple and instructive literature is circulated.

As the hop-pickers go forth from the crowded alleys of the towns to their yearly sojourn in the country, they find their own particular missionaries and workers ready to receive them. By means of these a revolution (that is the only word which represents it) has been effected in the life of these people while they are in the hop-gardens of Kent and Surrey. We may hope that these annual outings, so far from being sources of moral and physical evil, are productive of real good, and enable the hop-pickers to return to their town homes refreshed by their sojourn in country air, and enriched in pocket as the result of their labours.

Of the various "cures" for drunkenness by the use of American and other drugs and specifics, of which we have heard so much, I dare not say more than this, that some of them have certainly been proved to be failures. One, in the estimation of such a high authority as the able secretary of the C.E.T.S., stands conspicuously forward for the work which it has done, and the results which it claims to have attained. For myself, I dare not speak of these "cures" with too much confidence. They can only be justly judged by the test of time—of a longer time than we, at present, have to go by. If, indeed, a specific has been found which will allay the intolerable and miserable craving which alcohol creates, it seems sad that the poorest should be unable to secure it. So long as it is kept as a secret discovery, to be used for the enrichment of private individuals rather than for the good of suffering humanity, so long will a suspicion of its efficacy continue. If it has, indeed, the virtue that is claimed for it, it should be submitted to the examination of the medical world, whose approval would seal and determine the genuineness of its claims.

I am distressed at the brevity with which I must treat this part of the subject, and at the mass of information I must omit. I am unable to describe a tithe of the useful branches of work

which temperance reformers have established and are now doing. There are two, however, so representative and national in their character, that I cannot refrain from giving a few details concerning them. One is "The Royal Army Temperance Association," and the other "The Royal Naval Temperance Society."

I find, from the last report of the Royal Army Temperance Association (its ninth), that it now numbers 15,841 members, who are associated in the following branches: amongst the regular troops, 291; militia, 43; volunteers, 4; garrison and civilian branches, 31. Scientific temperance teaching is now given in army schools, by authority of the Commander-in-Chief, and a text-book, "The Three Aspects of Temperance," is largely used, 20,000 copies having been purchased by the War Office for the use of the teachers and children. The Government make a grant of £770 to the Association. Lord Roberts is the Chairman of the Council.

I give the following official account of the Royal Naval Temperance Society:—

*President*—Admiral ARTHUR H. ALINGTON.

Formed in 1863 by a band of officers, warrant officers, and men, during the commission of H.M.S. *Reindeer* 1863 to 1868, on the Pacific station. *Its basis* is strictly naval, broad, and unsectarian; it works by all legitimate means in the Navy to lessen drinking habits, and consequently crime, by encouraging men to enrol themselves

in its ranks. The organisation is simple. It is worked in the service with the consent and approval of commanding officers. 150 naval officers and chaplains are vice-presidents and patrons.

The membership (1903) stands at 11,000. Seamen and marines serving on committees, 1000.

*Pledges* taken during the year : Devonport, 3331 ; Portsmouth, 3233 ; on board ships on foreign stations, 2267. Total, 8831.

*Issues*.—14,334 pledge cards, 666 pledge books, an increase of 3681 pledge cards, and 218 pledge books over last year.

*Honours*.—Silver bars (for continuous teetotalism, with stoppage of grog), silver medals, silver stars, and cards of honour, for periods from thirty years to one year, 583. These honours represent 1305 years of total abstinence by members of the R.N.T.S. in His Majesty's service.

*New Branches*.—Nineteen new branches formed during the year. There is now a branch on all H.M. ships.

*"Ashore and Afloat."*—The official organ, R.N.T.S., edited by Miss Wintz ; its circulation stands at 636,050 copies, an increase of 36,225 during the year.

*Parcels despatched to the Fleet* all over the world, 155,400, weighing approximately thirty-nine tons.

AGNES E. WESTON,

*Hon. Superintendent,*

*Royal Naval Temperance Society.*

When we thus review the noble work for temperance, which all this represents, we may well be animated with the highest hope and the surest confidence that the worst is past, and that better days are before us.

## CHAPTER VII

### INEBRIATES' HOMES

I REFERRED in the last chapter to the establishment of inebriates' homes, as one of the hopeful signs of the times. Let me deal with the matter here in greater detail, and in doing so I shall avail myself largely of the last report of the Government Inspector, under the Inebriate Acts, for the year 1901.

There is still a good deal of ignorance concerning the scope and application of legislation, in relation to this branch of the subject—an ignorance which is hardly to be wondered at, seeing that ordinary members of the community have neither the time nor the inclination to study Acts of Parliament.

The Habitual Drunkards Act of 1879 authorised the establishment of "retreats," but made it essential that a person should voluntarily desire to enter such an institution, before any power of subsequent detention could be exercised. It provides that a retreat may be established by any person or persons who may be considered capable of conducting such an undertaking, in premises that are suitable. A licence must be

obtained from the county or borough council, in whose jurisdiction the proposed retreat is situated. Before a patient can be admitted, the Act requires that a "request for reception" should be signed before a justice of the peace; and two friends of the patient have to declare that, in their opinion, he is an habitual inebriate. He is then admitted, and may be detained until the lapse of the period for which he signed.

The Inebriates Act of 1898 is a more important one. It recognises the necessity of dealing *compulsorily* with the drunkard, otherwise than by penal methods. It enables a court to commit an "habitual drunkard" for any period, not exceeding three years, to an inebriate reformatory. Under it two classes are to be dealt with:—

1. Habitual drunkards who are convicted on indictment of offences punishable with imprisonment or penal servitude, provided the court is satisfied that the offence was committed under the influence of drink, or that drink was a contributing cause of the crime, and

2. The habitual drunkard who has been found drunk in a public place, or drunk and disorderly, and who, within the twelve months preceding the date of the commission of his offence, has been convicted summarily at least three times of any of the offences mentioned.

To provide for the reception of such persons, the Act authorises the establishment of two distinct

types of institution—"The State Inebriate Reformatory," and "The Certified Inebriate Reformatory." The establishment of the former is vested in the Secretary of State; the latter may be established by the borough or county councils, by philanthropic bodies, or by private persons.

By the Act of 1894, cruelty to children, when committed under the influence of drink, is made an offence under which drunkards may be detained in one of these retreats.

Under the Licensing Act of 1902 it is provided that, in view of the separation order which a court is empowered to issue, as between a drunken husband and wife, an order of detention in a retreat may be made with the consent of the offending party.

It is important to remember that retreats are for voluntary patients; reformatories for those compulsorily detained.

In June 1903 twenty-two retreats had been duly licensed under these Acts, a number utterly inadequate for the reception of all the cases which are suitable for admission. There were also, at that date, ten certified inebriate reformatories founded by philanthropic bodies or by county councils, and two belonging to the State. The inspector's report says of these: "In point of seniority the Dalrymple Home, and the Grove, Fallowfield, stand first; by virtue of numbers, the C.E.T.S. takes an easy lead with four

excellent retreats, namely, Ellison Lodge (London), Hancox (Battle, Sussex), Corngreaves Hall, Worcester, Diocesan Branch (Birmingham), Hamond Lodge, Peterborough, Diocesan Branch (Lynn)."

Duxhurst is managed by Lady Henry Somerset; The Hermitage, South Cave, by the Hull branch of the "British Women's Temperance Association"; the Brentry Retreat, by the Royal Victoria Homes Board; Victoria House, Thundersley, by the Salvation Army; and St. Veronica's and Spelthorne St. Mary, by Roman Catholic and Anglican sisterhoods respectively.

Although the rates of payment are now lower than they used to be, the need for quite cheap retreats is very great; and as the utility of this mode of treatment is experienced, so will the demands for admission increase.

With reference to the success of the treatment at these retreats, it may be said at once that there is no royal road to cure for the confirmed inebriate. What he gains by admission to such a place is probation, time, and careful treatment. He is protected from the possibility of obtaining alcohol; temptation cannot come to him however weak his will, or however strong his craving; his incarceration and exclusion from the outside world give him the opportunity of recovering moral power. Leading a perfectly healthy life,



with everything conducing to the restoration of his bodily health, it follows that a considerable measure of strength of purpose will return to him. And although the tendency to drink will be always lurking in him, so long as he refrains from thrusting himself deliberately into temptation, he will have every prospect of passing through life free from his former vice. But if the cure is to be thus permanent, he will have to undergo a long treatment, and alcohol in any form must for ever be avoided. I desire to confirm this opinion by quoting some authorities, whose evidence will be accepted as of first-rate importance.

Sir Thomas Barlow, in an address on intemperance among women, delivered at the Church House in November 1902, said: "Do you think if any one were suffering from slow poisoning, or as the result of taking arsenic, lead, or mercury, that it would be a rational thing to go on giving small quantities of either of these poisons because a patient had become used to it and liked it? Just in the same way, if those suffering from alcoholic disease are to have any chance of real recovery, you must have the courage to stop the poison absolutely, and this in spite of what is said about heart failure and the danger of delirium tremens." And he added: "I do not think that any cure from the results of alcoholism is permanent or satisfactory unless the

poor victim has admitted her wrong-doing, and has come to look upon it not merely as a disease, but as a *sin* for which she is responsible. I commend to you that half and half measures in dealing with intemperance are of little use; you must banish alcohol entirely."

Dr. James Stewart, at a recent meeting of the Society for the Study of Inebriates, insisted upon the uselessness of the attempts to effect the permanent cure of the disease by short intervals of enforced abstinence. He strongly combated the idea that inebriety is to be cured in anything like the time claimed by those who boom American miracle drugs. He claimed *five years* as being essential to the patient. Think of it! Five years to eliminate the poison sufficiently to justify the conclusion that the cure has been so far effected as to enable the patient once more to move about with a fair chance of safety in the common life of his fellows. What a hold—what an awful hold—this deadly drug must get upon the body, when it cannot, with all the resources of medical science, be forced to loose it under a treatment of five long years!

The returns from Lady Henry Somerset's home at Duxhurst are better than this, but I fear that sufficient time has not yet elapsed to enable us to judge confidently of the permanence of the cures. In the *fifth* annual report it is stated that 241 cases have been so far dealt with. Of

these it is said that 110 have been successful. I cannot but think that this home has been exceptionally fortunate in its experience.

Dr. Branthwaite, who is Inspector of Inebriate Retreats to the Home Office, with his wide knowledge of the subject, says: "After many years this tendency (to drink) *may* die out absolutely, or at any rate become less; but I have never met with an authenticated instance of an ex-inebriate who in later years returned to the use of alcohol, in any form, without at least occasionally lapsing into a condition of insobriety."

That a short term of treatment is not likely to be successful is evidenced, I think, from the returns of the Hancox House for men, which are to be found in the fortieth annual report of the C.E.T.S. Out of sixteen patients who were in the home for three months or less, nine relapsed, three only are represented as doing well, and four have not been heard from. It is easy to realise the difficulty there is in retaining a man who is poor for a lengthened period. It is not only that the expense of the case to the home is very much increased, nor even that the number of cases which can be treated—say, within a year—are thus much diminished; but the man's family cannot be provided for whilst he is thus cut off from the possibility of earning his livelihood. And yet this is his only safe chance of cure. The solution of such a problem is not easy. Prevention is,

truly, not only better, but in this case much easier than cure.

Before I pass from the subject of the cure of patients at these homes, I should like to quote a few words from Dr. Branthwaite's Report to the Home Secretary. "It has been freely stated," he says, "that when a woman becomes an inebriate, she may be regarded as hopeless, that, in fact, her reformation is practically impossible. Although these expressions of opinion have emanated from persons who are not in intimate touch with the work, they nevertheless create, or add strength to, an impression which is not only unjust and cruel, but entirely erroneous. Such expressions cause infinite annoyance to those licensees of retreats and managers of reformatories who are devoting their lives to the reformation of women; they make their work harder, and do incalculable harm by instilling into the minds of inebriate women the hopelessness of struggling against their failing. It is this impression, firmly rooted and fostered by constant reference, which is largely to blame for many failures in the regeneration of women."

Of the general result, with reference to patients of both sexes, H.M. Inspector says: "On the whole I am not by any means dissatisfied with the progress generally made, and I look with confidence to the near future for full development and for evidence of a remarkable return for our work."

Ellison Lodge is the chief of the homes established by the C.E.T.S. It can receive thirty-three female patients. There is a graduated scale of payment, according to the social position of the patient. Drawing-room patients pay from one to two guineas a week, work-room patients from 10s. 6d. to 12s. 6d.; kitchen payments are 7s. 6d. per week. The other homes vary slightly in their charges, but full information can always be obtained through the medium of the head offices of the C.E.T.S. As to the success attending the work, here is a letter from the honorary secretary, dated June 6th, 1903. I find that about three hundred cases have passed through Ellison Lodge since 1894. She adds: "I could never speak definitely of *cures*, for people may relapse at any time, but I should say that about one-fourth are greatly benefited by the Home; but statistics in such work are impossible to give accurately, and I therefore always hesitate to give them."

Beside these "retreats" and "reformatories" there are "short homes," to which patients, offenders, victims (which shall we call them?) may at once be taken or sent, whilst it is being decided what shall ultimately be done with them. They are for the most part sorting-houses, so to speak, where the cases are treated and dealt with according to their needs.

Confirmed inebriates are sent on to "long

homes," that is, homes which receive them for long terms, or, in the case of the offence having been an exceptional or even an accidental one, a brief detention at the temporary home is deemed sufficient, and from them suitable service or employment is found. Such "short homes" are to be found at Dover (men), Terrington St. Clement, in the diocese of Oxford (women), Blackburn (women); and no doubt there are many others.

In concluding this subject it may be safely said that, however difficult to the vast number of sufferers from inebriety and offenders against sobriety this method may be, it is yet practically the only certain system of cure; at all events, this is so in the case of confirmed drunkards. For those who have taken the matter in hand in the early stages of their infirmity, less drastic measures may be possible; but for the confirmed inebriate, upon whom the habit has gradually grown for some years, all evidence seems to show that a prolonged period of enforced isolation is the only remedy which is at all to be relied upon.

## CHAPTER VIII

### LEGISLATION

THE legislative side of the temperance question is of great importance, and no temperance reformer can pass it by without giving it most serious thought and attention. The welfare of the people may be, nay, must be so much affected by it that it becomes a duty, resting upon all who are in any way charged with the care of their interests, to study it closely, both with a view to needed alterations of the law, and also to make use of existing provisions ready to their hand.

I am fully aware that there are some persons still to be found who are not weary of reiterating that men cannot be made sober by Act of Parliament. The statement of course contains a good deal of truth, but it may also lead to a great deal of error. A somewhat similar statement was made some years ago by the then Bishop of Peterborough, to the effect that he preferred to see England free to England sober.

Englishmen may be trusted to look after their freedom—that is not at all imperilled at present: but as regards sobriety, if they desire to be pro-

tected against an admitted evil; if they desire assistance in removing a wrong; if they go to Parliament and ask to be assisted in their honourable efforts to become or to remain sober, surely it must be the duty of Parliament to give heed to their requests.

But I do not desire to deal with the question of what legislative reforms may still be requisite, so much as to make clear what means we have at present for assisting our people in their efforts to free themselves from what they feel to be harmful and injurious.

A study of the liquor laws gives us an idea of the long fight there has been to keep the people sober. A most interesting review of these laws down to the year 1818, prepared by Mr. E. Bonham Carter, is printed as an Appendix to the Report of the late Royal Commission, vol. 3, p. 572.

In 1828 the laws relative to the licensing by justices of the peace of persons keeping inns, ale-houses, &c., were condensed into one Act (9 Geo. IV. c. 61), which still remains the foundation of the licensing system.

And let me here recall the dictum of the late Lord Watson with reference to the fundamental idea of the duties of the justices with reference to the administration of these laws. He roundly asserted that the justices in this respect are “a



body interposed between the licence-holder and the public *for the protection of the public.*"

I have italicised these words, as there seems special need just now to bear them well in mind.

In 1830, with the idea that the public would be thereby protected from the temptation of spirit drinking, an Act was passed authorising any person, being a householder assessed to the poor rates, to obtain from the Excise, on payment of two guineas a year, a licence to sell beer by retail. The Act originated in the idea which in after years prevailed when the so-called "Grocers' Licences" were granted for the sale of wine to be drunk off the premises. But in both cases, so far from sobriety being promoted, an increase of drunkenness was produced. It is well to bear this clearly in mind. Immediately on the passing of this Act 30,000 beer-houses sprang into existence, and in less than four years the greatest abuses and evils grew up in consequence.

In 1834 it was found that much evil had arisen from the management, or rather mismanagement, of these houses, and provision was made by which drinking on the premises was further safeguarded by requiring those who wished for an "on" licence to procure a certificate from six ratepayers as to good character, and also to pay an increased fee.

In 1840 we find the legislature again busy with these unfortunate beer-houses. It was then

provided that no retail beer licence should be granted to any person who was not the real resident, holder, and occupier of the dwelling-house in which he should apply to be licensed. The hours of closing were revised, and he had to prove that the premises were suitable.

In 1869 the Wine and Beer-house Act was passed, by which it was provided that none of the retail beer and wine licences should be granted or renewed by the Excise, except on the production of a certificate from the justices. These were not to be refused, unless—

1. There was want of evidence of good character ;

2. The house was of a disorderly character ;

3. The applicant had already forfeited a licence for the sale of intoxicating liquors ; or

4. The applicant or his house were not duly qualified as the law required.

In 1872 a very important Licensing Act was passed, by which British wines were placed on the same footing as foreign wines. It forbade the sale of spirits for consumption on the premises to any person apparently under sixteen ; provision was made for the forfeiture of the licence after repeated convictions ; the closing hours were changed, and the six-day licence introduced, &c.

In 1881 the Welsh Sunday Closing Act was passed.

In 1886 the sale of any kind of intoxicating

liquor to any child under thirteen, for consumption by such child, was forbidden.

In 1901 the Children's Act was framed, the closing provisions of which are as follows :—

Every holder of a licence who knowingly sells or delivers, or allows any person to sell or deliver, save at the residence or working place of the purchaser, any description of intoxicating liquor to any person under the age of fourteen years, for consumption by any person either on or off the premises, excepting such intoxicating liquors as are sold or delivered in corked and sealed vessels in quantities not less than one reputed pint for consumption off the premises only, shall be liable to a penalty not exceeding 40s. for the first offence, and not exceeding £5 for any subsequent offence; and every person who knowingly sends any person under the age of fourteen years to any place where intoxicating liquors are sold or delivered or distributed, for the purpose of obtaining any description of intoxicating liquor, excepting as aforesaid, for consumption by any person on or off the premises, shall be liable to like penalties.

In 1902 a Licensing Act was passed which marks an epoch in the history of Temperance reform. It consists of three parts.

Part 1 provides that—

(a) The police shall be empowered to arrest a

person who is drunk and incapable. (Formerly he could only be summoned.)

(b) A drunken person in charge of a child under seven years may be fined or imprisoned.

(c) Security for future behaviour may be exacted from persons convicted of drunkenness, in addition to or instead of a fine.

(d) Drunkenness is to be recognised as a reason for judicial separation between husband and wife, even though no cruelty is proved.

(e) A "black list" is to be compiled of all habitual drunkards, and licensed persons are forbidden to supply them for three years.

This clause seems, unfortunately, to have been rendered inoperative through faulty drafting, as by a recent judicial decision it is affirmed that, according to the wording of the Act, no person's name can be placed on the "black list" without his or her own consent.

Part 2 provides that—

(a) A record shall be kept of all convictions against any licensed person, and this record shall be consulted every time an application for renewal of licence is made.

(b) Grocers' licences are to be brought under the power of the Licensing Bench.

(c) All plans for extension or alteration of licensed premises must be approved by the Bench.

(d) The Bench may require existing licensed

premises to be altered, in accordance with their reasonable wishes.

(*e*) Justices' Clerks are forbidden to act on behalf of brewers, in licensing matters, in their own division.

(*f*) The date of the licensing meeting is made uniform throughout England, and is to be in February instead of August.

(*g*) Powers are given to the Bench to prevent frequent transfer of licences.

(*h*) Occasional licences are only to be granted at Petty Sessions, or, in special circumstances, by two justices sitting together.

(*i*) The law costs of licensing magistrates, in case of appeal from their decision, are to be paid by the county, and not by the magistrates themselves.

(*k*) After 1901, Petty Sessions shall not be held in licensed premises.

Part 3 provides that—

(*a*) All clubs where intoxicating liquors are sold shall be registered.

(*b*) Only members shall obtain drink for “off” consumption.

(*c*) Any club may be struck off the register for contravention of the provisions of the Act.

(*d*) Magistrates may issue warrants to search clubs.

I have given the main provisions of the Act thus fully, because of their supreme importance.

There can be no question that, if rigidly enforced, it is an Act which is calculated to do a very great amount of good. That justices have been much encouraged to take active steps in the direction of temperance reform thereby, has been demonstrated at the last Brewster Sessions.

I have only mentioned the chief Acts which have been passed during the last seventy or eighty years. There have been a large number of others, highly useful, though in a lesser degree, such as the Act by which public-houses could no longer be used for committee rooms at municipal elections (1884); that by which the Truck Act was extended to agricultural labourers, so that the payment of a portion of a man's wages in drink became illegal (1886); that by which the sale of drink to the North Sea fishermen was forbidden (1888), and many others.

As an evidence of what may be done by an active Bench of magistrates determined to put down drunkenness, and really anxious to promote sobriety, the case of Liverpool may be pointed to. It has been often quoted, but the facts are so striking, and the illustration so apt, that it is impossible to pass it by.

Liverpool—the “black spot on the Mersey”—was in so bad a condition morally and physically some years since, that a determined agitation for reform was inaugurated by a few earnest

and right-minded men. The magistrates were impressed with the need of taking action; the Watch Committee was reconstituted, a scheme of supervision of licensed premises was established, and a gradual diminution of the excessive number of licensed houses was determined on, by closing, each year, those which were undesirable and badly managed. Back and side doors to public-houses were in all cases closed, thus reducing secret drinking and making supervision easier.

The results of this simple, lawful, and perfectly fair policy have been these:—

1. 339 houses have been closed in eleven years.

2. The police force has been reduced by 200 men, causing an annual saving to the city of £8000

3. The number of prosecutions for drunkenness has been reduced from 16,042 to 4317, in spite of a largely increased population.

4. The number of drunken prostitutes arrested has been reduced from 2009 to 634, while the number of indictable crimes of all kinds has fallen from 30,889 to 19,863. Or we might put it in tabular form to render the improvement more manifest—

	1889. Per thousand.	1903. Per thousand.
Drunks . . . . .	40	10½
Drunken prostitutes . . . . .	4	·7
Total apprehensions . . . . .	60	32

It would be difficult, indeed, to have clearer

proof that, firmly and determinedly administered, good laws may greatly help in protecting people from themselves, and in raising their general tone by improving their surroundings.

Is it not true that, throughout the country generally, there are still far too many public-houses? A return was made to Parliament in 1889, which showed that the total number in the country in that year was 128,508, divided in the proportion of 48,229 in town boroughs, 80,279 in the counties; in other words, a proportion in the boroughs of one licensed house to every 173 inhabitants; in the counties of one to every 219.

With respect to the general question of reduction of licensed houses, Lord Curzon, now Viceroy of India, said, in a speech delivered at Southport in 1891, that in his opinion "These figures are excessive; that they may with advantage be reduced, certainly by one-third. I am not certain that they may not be reduced by one-half for the whole of the United Kingdom." He goes on to say: "In many towns where we go through the streets in populous places, and see public-house after public-house often within a few yards of each other—I have even seen as many as ten or twelve within a couple of hundred yards—we must be convinced that there can be no call for that number, and that that



number can only be a source of temptation and of danger."

The recklessness with which these licences were granted in the past is amazing, and it is difficult to estimate the financial value of the free gifts which were made to brewers and to publicans by so readily allowing them the privilege of selling intoxicants. To give an idea of this, we find from the Report of the Royal Commission that, in one case, "a full licence was granted to a house worth £4000 or £5000. In eighteen months it was sold for £22,000" (p. 116). In another case, mentioned by Messrs. Rowntree and Sherwell (p. 338), a house which cost £400 was sold the day a licence was obtained for £4000; while, in a third case, a house which cost £3500 was sold, immediately after a licence was granted to it, for £24,500. It is well to bear such figures in mind when the question of compensation comes to be seriously considered, and more especially in connection with "tied" houses. The vast majority of these belong to brewers; the manager of a "tied" house being the mere servant of the brewer, liable to dismissal at short notice, and unable to sell any but his landlord's beer, spirits, wines, &c. He frequently has to pay for these a much higher price than the free tenant pays, and the profits therefore, which brewers owning many of these "tied" houses have made, have been enormous. We

cannot forget that these profits have been the outcome of the free gift they received from the nation, through the hands of justices. The power of the justices to licence any number of public-houses, and to make these valuable presents, never seems to have been questioned in the past. Let us remember that the power to give and to withhold remains the same, when justices take a changed view of the requirements of the case, and begin to study the welfare of the people, and to protect their highest interests. In the celebrated case of *Kay v. the Over-Darwen Justices*, it was laid down by Mr. Justice Field that: "The Legislature recognises no vested right at all in any holder of a licence. It simply relieves him from giving certain notices, and complying with certain formalities, when he applies annually for his licence, after the first time. It says, You need not publish certain notices in the papers, and so on. It does not treat the interest as a vested one in any way."

It may not be unimportant to mention that Lord Grey has stated that when he was induced to apply for a licence for a particular district on his estate, and it was granted, he found, to his surprise, that in so doing the justices had given him a valuable property worth not far short of £10,000! In May, 1904, Mr. Massey, a brewer, in promising a considerable sum to Burnley on his death, made it a condition of his gift that

the value of every licence taken away, in the town, for any cause, should be deducted therefrom. He gave, as an instance of the value of licences, a certain beer-house, which was rated at £34, and which was little more than a cottage, the licence of which had been taken away. The value of this he estimated at £1700. The house itself could scarcely have been worth more than £400.

The decision unanimously arrived at in the House of Lords, in the case of *Sharp v. Wakefield*, is summed up in the words of Lord Macnaghten: "It is beyond the possibility of doubt or question, that the Act of 1828 conferred upon the licensing justices the same discretion in the case of an application for what is now termed a *renewal*, as in the case of a person applying for a licence for the first time."

The well-known Farnham case is most important, as evidencing the power of justices to diminish the number of licences when they think fit. Early in 1901 the licensing justices of Farnham appointed a committee to investigate the circumstances connected with the large number of licensed houses in the district, and, as a result of its investigation, decided to refuse a number of licences, themselves objecting to them where no other objection was offered. The licencees and owners of eight of these houses appealed against the decision, and after a preliminary hearing

the cases were referred to the Court of Quarter Sessions for decision. That Court affirmed that it could not put any limit on the justices' discretion. The most it could do was to take cognisance of special grounds on which the renewal of an individual licence might be desirable.

As a consequence of these pronouncements, general interest has been aroused in the direction of organising efforts to secure the due enforcement of the law, and of persuading justices to exercise their undoubted powers "for the protection of the public."

"The Licensing Laws Information Bureau," "The National United Temperance Council," and Local Citizens' Committees, such as those in Liverpool, Bristol, and other populous places, have already done a great work in opposing renewals for premises which were objectionable in one or other of the following respects:—

1. Houses with side and back doors more or less hidden from public view.
2. Or difficult of police supervision.
3. Or in congested areas, where they are too closely grouped together.
4. Or where they have been mismanaged.
5. Or are frequented by bad characters.
6. Or are the resort of young girls and boys.
7. Or when they are constantly changing hands.

In all these cases there is a great opportunity for those who are public-spirited, and do not fear

a little difficulty, and even a certain amount of passing unpopularity, to do a most useful work. The justices are, for the most part, very friendly to a reasonable measure of temperance reform; they need the support of a manifestation of opinion on the part of the respectable portion of the community.

The steady increase in the consumption of alcoholic liquors generally is shown by the following table, given in the Minority Report of the Royal Commission.

*Average per annum per head.*

Year.	Spirits.	Wine.	Beer.
	Gallons.	Gallons.	Gallons.
1842-46 . . .	·89	·23	20·0
1852 . . .	1·10	·23	22·0
1856-60 . . .	·99	·23	23·5
1866-70 . . .	·98	·47	29·0
1872-76 . . .	1·22	·54	33·3
1882-86 . . .	1·00	·39	27·3
1892-96 . . .	1·00	·37	29·9
1897 . . .	1·03	·40	31·4

This table shows an enormous increase in drinking. The detailed figures for each year show that in 1875, as compared with 1842, there was an increase in the consumption of wine of 200 per cent., of beer of 70 per cent., and of spirits of 50 per cent. So far then from

drinking diminishing, it is steadily on the increase, in spite of all the work in favour of temperance which has been going on. And whence comes this? A strong committee of the House of Commons, which reported some years ago upon this matter, said: "Among the immediate causes of the increased prevalence of this vice among the humbler classes of society, may be mentioned the increased number and force of the temptations placed in their daily path by the additional establishment of places at which intoxicating drinks are sold" (Royal Commission Report, p. 350). And, again, a committee of the House of Lords reported thus: "It was already sufficiently notorious that drunkenness is the main cause of crime, disorder, and distress in England; and it appears that the multiplication of houses for the consumption of intoxicating liquors, which, under the Beer Act, has risen from 88,930 to 123,396, has been thus an evil of the first magnitude. Coincident with the increase in the facilities for intoxication, it appears that crime has increased in a frightful ratio, the commitments for trial in England and Wales in the years 1848-49 being in the proportion to those of 1830-31, the two first after the enactment of the Beer Act, of 156 to 100" (p. 350 same report).

Can it be wondered that the feeling is so strong on the part of many that the time has

come for diminishing the number of the public-houses? General was the rejoicing at the evidence given at last Brewster Sessions, that the licensing justices seemed to be convinced of this. But a counter agitation, initiated by the brewers and licensed victuallers' unions, misled many people to think that a monstrous injustice was about to be perpetrated, with the result that two Bills were introduced into Parliament by private members: one by Mr. Butcher, which provided for the payment of compensation in every case (except proved bad conduct of the house) when the licence is refused, or a part only renewed. The compensation to be paid being the full value of the owner's and tenant's interest in the licence and goodwill. The compensation fund to be raised from owner and tenant, and from taxation of excisable liquors. The justices would then only have power to reduce houses so far as the very limited sum placed at their disposal would allow, a sum so small that, if Mr. Butcher's Bill had been in force during the last fourteen years, the number of houses closed would have been less than half the number which *have* been closed without any scheme at all.

Sir William Hart-Dyke's Bill was a very short one. It takes away the power of licensing justices to close houses until some compensation scheme has been enacted by the legislature. A

most dangerous proposal. If such a suspensory Bill were once framed, we should hear no more of compensation from the brewers.

It seems, then, to be clear that we have arrived at a critical period in the history of the temperance question, when every effort should be made to ameliorate the prevailing condition of things. Should not the Church be foremost in this work? Is it not her clear duty to speak on behalf of the weak, the tempted, and the fallen? Is there not an opportunity for her to make her undoubted influence felt and recognised? May she not thus win the gratitude and love of coming generations? Will not neglect and indifference in so vital a matter gain for her, justly, the scorn and the contempt of all honest men?

It is no question, thank God, of party politics; it is a question of right or wrong, of justice or oppression, of virtue or depravity, of holiness or vice.



## CHAPTER IX

### THRIFT

IT has been said that "Social democracy turns against Christianity and the Church, because it sees in them only the means of providing a religious foundation for the existing economic order." Why *do* working-men hold aloof from the Church? for that the great majority of them do so is very certain.

It is not that they are opposed to religion *per se*; it is not that they deny God, but that they have failed to find in Church people the evidences of practical assistance which they have a right to expect from those who make the professions which all who call themselves Christians do make.

We need to ask ourselves whence it comes that this conviction prevails? Why is the Holy Faith, of which we are the ministers to these men, a shadowy, unreal, and therefore untrue thing, instead of being the stay, and strength, and refuge, and comfort, of their dull and burdened lives? Is it because we have been too much absorbed in teaching the *doctrines* of the Faith, and too little concerned with the application to the daily lives of our people, of

the great *principles* which those doctrines embody?

We were right in doing the one, but we ought not to have left the other undone. It is not, and never will be sufficient, if a brother or sister be naked, and in lack of daily food, to say to them, "Go in peace, be ye warmed and filled," and not to give them the things they need. Before we can get our people to listen to the truths we have to tell them, the difficulties and temptations in their lives must be removed, or at least be mitigated and diminished. It is by such work that we procure our influence and power; or rather, it is by such means that we manifest the Grace of God which is with us, and commend it to those who are witnesses of the "good works" which it produces.

In the last chapter we were speaking of one practical way of helping the working-classes, by using our influence to effect the reduction of the number of public-houses. Let me speak now of another.

I have already stated the fact that three millions of people are either paupers or are constantly on the verge of pauperism.

Can we regard this as a matter of mere political economy? as a question outside the range of our duty or concern, and exclusively the business of the statesman or the politician to deal with? We have heard a good deal lately about the

poverty of the clergy. Ought we not to have heard a good deal from the clergy long ago about the poverty of the people, when it was so patent to us that a vast amount of that poverty was preventable: when better teaching and a sounder knowledge might have shown the poor souls the way by which an honest independence might have been secured, and a rest, other than the workhouse, have been provided for the infirmity and incapacity of old age?

Let us look the matter squarely in the face, and we shall find that there is an enormous amount of waste going on amongst our people; that their hard-earned wages are being squandered on that which not only does not benefit them, but which cruelly hurts and disables them; that the great majority of them are blundering along the road of life, aiming at nothing beyond the supply of the daily, or at furthest, the weekly need, and determinedly turning from a future, which seems to them to be unavoidably charged with misery and wretchedness. "Let us eat and drink to-day," is their dominant thought; and but a small proportion aim at better things, or have hope of being able to provide an independence for the end of life. And yet it is certain that, with changed habits and more thrifty ways, not only might they live considerably more happily

and comfortably than they do, but at the same time they might be making such provision for the future that, granted health and strength, they would by sixty or sixty-five years of age have sufficient to insure them against the necessity of the workhouse. It will be well to adduce a certain number of dry statistics to prove this point, as the importance of the matter justifies it, and the figures are easily to be had. In the first chapter of Messrs. Rowntree and Sherwell's most valuable book, *The Temperance Problem and Social Reform*, will be found a great deal of useful information, and I shall draw upon it largely in illustrating what I say.

The first thing which strikes one when studying the matter, is the fact that increased prosperity is invariably accompanied by an increased expenditure on drink, and consequently of pauperism also; and that the larger the drink bill the greater is the amount of crime. No figures need be adduced to prove that the general prosperity of England is considerably greater to-day than it was in 1840, and we find that the consumption has greatly increased as well.

In 1840 the consumption per head was as follows:—

Spirits	.	.	0·97 gallons.
Wine	.	.	0·25 „
Beer	.	.	28·59 „

In 1903 it was—

Spirits	.	.	·89	gallons.
Wine.	.	.	·36	„
Beer .	.	.	33·6	„

This means that in the latter year nearly a pound more was being spent per head per annum on intoxicants. To appreciate the significance of these figures, we must remember that there are, without question, a far larger number of total abstainers to-day than there were in 1840; and yet the remainder of the population have so increased their expenditure in drink as to produce the result stated.

Nor must we forget, in estimating the quantity consumed, that the consumption is estimated upon the basis of the entire population—men, women, and children. Messrs. Rowntree and Sherwell estimate the non-drinking class at 17,000,000 persons, and the consumers of alcohol at 23,000,000.

Dividing the annual amount spent in beer, wine, and spirits equally among the population, it gives us an average annual expenditure per family of just upon £20. Let us try to realise what this means to the working-classes. Mr. Dudley Baxter, in his well-known work, *The Taxation of the United Kingdom*, dealing with the drink expenditure of the *temperate* classes only, says: “A temperate town workman, with £50 to £60 a year, will, with his wife, take three glasses a

day ( $1\frac{1}{2}$  pints), or (including occasional additions) seventy-five gallons per family per year; drinking occasionally spirits, say one, or, at most, two gallons per family per year. This will be an expenditure of 2s. or 2s. 6d. per week, and is in addition to 6d. or 1s. on tobacco.

“A temperate artizan, with 35s. to 40s. a week, will drink, with his family, three pints or six glasses of beer per diem, say 150 gallons per family per year, and one or two quarters of spirits a week, or two to four gallons a year. This will represent an expenditure of 4s. 6d. to 5s. a week, and is commonly in addition to 1s. per week for tobacco.”

That is to say, these *strictly temperate* workmen spend from one-seventh to one-sixth of their income in this way. What should we say of the clergyman with an income of £200 who, though married and having children dependent upon him, spent each year more than £30 upon his wine and beer and tobacco?

The late Right Honourable A. J. Mundella, in referring to certain School Board districts in East London, said: “Here is a block containing 1082 families, and 2153 children of school age (five to thirteen). In this block are three schools, two churches, three chapels, three mission-rooms, and forty-one public-houses! What does it mean? One thousand and eighty-two families, wretched, miserable, and poverty-stricken, maintaining

forty-one public-houses—one to every twenty-five families, and supported by them! Consider what it takes to maintain them, and the great cause of misery is apparent. One of my inspectors states: ‘In a certain square mile of East London the cost of education is a penny each family per week; and 4s. 3d. each family for drink. Say 4s. yearly for education, and £11 for drink.’”

“The economic seriousness of these figures, even if they are but approximately correct, can hardly be exaggerated in view of the grave social problems that still await solution, for it is important to remember that alcoholic drinks have no true or necessary relation to what is called the standard of life. That is to say, they do not belong to the category of commodities which are necessary for the real efficiency of human life.” (Rowntree and Sherwell.)

In giving evidence before the Poor Law Commission, Mr. Mott said: “I have made pauperism my special study, and, after careful examination, I am convinced that nine-tenths of the cases are caused, directly or indirectly, by drink.”

I have seen a diagram, showing a line rising and falling according to the quantity of drink annually consumed over a number of years. Its valleys coincide with the prevalence of scarcity, war, and bad trade, and its peaks with the return of peace, plenty, and good trade. In a word, prosperity becomes a curse to many; it enables

the miserable victims of this appetite to indulge it to the full; the country is not permanently benefited, nor are the individuals, for the most part, who have earned the increased wages: the Chancellor of the Exchequer (alas!) and the brewers and publicans are those who reap the golden harvest.

Nor must we lose sight of the fact that intemperate drinking is responsible, not only for the direct loss of the money spent in the purchase of drink, but also for the loss of work and wages which it entails. It is, of course, impossible accurately to gauge the amount of this, but that it is enormous there is no doubt. One firm of builders in the North of England lately estimated that their workmen lost £17,000 in one year, owing to loss of time other than that incurred by legitimate holidays and wet weather.

Is it realised by our working-classes that an annual payment of 33s., commencing at the age of 20, would provide a pension of 10s. a week, at 65, for life? This represents about 1d. a day, and there are few working-men who could not put that by, if they made the effort, without its involving any privation to themselves whatever. Surely the loss of a half pint of beer per day does not represent, to a man of any kind of self-restraint, any serious effort at all. There are many paupers in our workhouses who have drunk for fifty years three pints of beer daily. Had



they saved that money they would have had over £500 put by. As an illustration—the Prudential Assurance Co., for an annual payment of 12s., commencing at 20 years of age, will pay £10 per annum at 65 years of age, for the remainder of life.

There can be no question that, if we gain our people to temperance, we open a way to them of thrift; we make it possible for them, without any biting self-denial or undue privation, to hope for an independence when, in the ordinary course of events, they will be past work.

It would be well that a branch of the C.E.T.S. Benefit Society should be attached to every parish which is affiliated to that great organisation. It is a duly registered friendly society, and is making steady progress. During 1903, the number of new members was 1098. The funds accumulated during the 25 years of the Society's existence amount to over £44,000, and these funds constitute a solvency, equal to 20s. 2d. in the £, of the liabilities. This is a state of things seldom found among friendly societies. The membership is over 9500, and the total sums paid away for sickness, accident, and death amount to over £55,000.

Through a series of years, the Oddfellows' Friendly Society (of non-abstainers, though doubtless temperate men) shows ten days extra sickness per member in the year, when compared

with the Rechabite Friendly Society, all the members of which are total abstainers. Now, if this basis be accepted for all workmen, then 10 millions of estimated wage-earners losing 10 days, at 4s. a day, represent a loss of £20,000,000 in wages, through extra sickness, independently of the expenses associated with it. And the Insurance Societies bear very striking testimony to the healthiness and the saving of total abstinence. I have before me the experience of four societies which have, for long periods, separated the lives of abstainers and non-abstainers, in their records. Their testimony is very striking. The United Kingdom Temperance and General Provident Institution has differentiated between the two sections for sixty-one years. During that time nearly half a million of the non-abstaining section insured, of whom 9000 died. Four hundred thousand abstainers insured, of whom 5000 died. That is to say, taking the experience of two generations, the mortality of the non-abstaining section, which is no higher than that of the ordinary life insurance office, is 36 per cent. higher than the mortality of total abstainers. Taking men who died between 25 and 65 years of age, the mortality of the non-abstainers was 40 per cent. higher than that of the abstainers.

The Scottish Temperance Assurance Co. shows a gain of 26 per cent. for abstainers over non-abstainers, on an experience of 20 years. The

“Sceptre Life Association” shows a gain for the abstainers of 24 per cent. for the same period of time. These figures speak for themselves, and are silent but powerful witnesses in favour of absolute abstinence from alcoholic drinks.

My experience leads me more and more to appeal to the more thoughtful of our people for temperance reform on the ground of the provision that they may thereby make for a rainy day. It is for us to educate them by such facts as these: that alcohol is, in no form, a necessity of life; that what is spent upon it becomes therefore, for those who are in a condition of good health, a luxury; and that if we would be thrifty and provident, it must be done at the cost of our luxuries, since it cannot be done at the cost of our necessities; that, systematically maintained, a comparatively small weekly sum will insure, by the age when, under ordinary circumstances, our strength will be waning, not a magnificent income indeed, but one which at all events will save us from the workhouse; that temperance benefit societies hold out conspicuous advantages, and that these can be secured by personal total abstinence.

I also firmly believe in the wisdom of attaching a yearly benefit, or Slate Club, to our temperance branch, if for no other reason, for this—that it will enable the members, should they wish to

supplement the insurance they are making against sickness in a *permanent* benefit society, to do so without having recourse to one which makes its payments at some public-house.

In the Report of the Royal Commission (p. 152), it is pointed out how extremely undesirable it is that benefit and other societies should hold their meetings in public-houses, and it is added: "There seems to be no way of preventing this, if the members wish it, except in the case of registered societies, for which it might be forbidden." The publican has his turkey, his goose, or his beef club for providing for the Christmas dinner. It will be common prudence on our part to enable our people to make such provision without having recourse to the very centre and headquarters of temptation.

I also believe greatly in the wisdom of attaching to our Bands of Hope a club for the children that, in the event of sickness, they may have medical attendance. Besides the direct advantage which such a club would bring to the children and their parents, would be the indirect one of attaching them firmly to the Band of Hope, and securing regularity of attendance, as it should be a rule that membership of the one involved real and effective membership of the other.

I know well how heavy is the work which all this entails. I know how difficult it is to squeeze

in such additional organisations as I am now pleading for, but I am sure it is worth the effort. And further, I believe that when once such clubs are started, we may reckon upon a large measure of efficient help in the management and working of them from the working men themselves. I have had personal experience of this in village and in town. These men will need guidance, advice, and at first instruction, but they have the capacity; and, when they can be shown how greatly to their advantage it is that these institutions should exist—and it will be only a matter of patience and perseverance to make it clear to them—I believe their hearty co-operation and support will be secured. They will also by such means be led to recognise the practical interest the Church takes in all that is for their good, and thus they will be induced to give heed to the full message of Christ's teaching which she has to give them.

The literature of the present age is saturated with the desire for social amelioration, or social revolution. Workmen with grimy hands and women with eager eyes are turning over the pages of the economists in search of practical guidance. It is the Church's opportunity. God grant she may not miss it.

## CHAPTER X

### BRANCHES AND MEETINGS

IN the difficult task of educating our people upon this great question, in the endeavour to lead them away from habits which have been formed during many bygone generations, in the crusade against a vice which is so prevalent as to be commonly called "the national sin," it is clear that we need organisation, that we need to unite our forces, to combine in common action, and to confer with a view to the adoption of the wisest means, in order that we may have a chance of success in fighting the gigantic forces which confront us. It is but one phase, it is true, of the great conflict against all evil, in which, while time lasts, the Church will perpetually be engaged; but it is of so exceptional a character that varying methods need to be adopted if she is to adapt herself to existing circumstances, so that she may "by all means, save some." Her dependence must be here, as in all other endeavours, upon the grace of God, that she may win men's hearts to the service of our Lord: but, that this may be the more readily accomplished, she must avail herself of every

assistance which judgment, reason, forethought, and experience combine in recommending.

It is many years since the realisation of this led to the formation of the C.E.T.S., as an instrument of the Church which should help her in this great struggle. The forty-second annual report which is in our hands testifies both to the length of time it has existed, and to its value as an organisation.

Two successive sovereigns have been patrons of the society; the Archbishops of Canterbury and of York are its presidents; and on the list of vice-presidents are the names of all the bishops on the bench. Every diocese has its diocesan branch, and working under these are 2298 adult parochial branches, and 4404 juvenile branches, with a grand total of membership of 607,545. It is exceptional amongst temperance societies in the width of its basis, which is that of "union and co-operation on perfectly equal terms between those who use and those who abstain from intoxicating drinks," and that width has been its strength and the source of its increasing influence. Its objects are threefold: "The prevention of habits of intemperance; the reformation of the intemperate; and the removal of the causes which lead to intemperance." Its forms of declaration required from those desirous of joining its ranks as members are equally

clear and simple. For the general section: "I recognise my duty as a Christian to exert myself for the suppression of intemperance; and having hereby become a member of this society, will endeavour, in the name of the Lord Jesus Christ, both by example and effort to promote its objects."

In the total abstinence section: "I hereby promise, by God's help, to abstain from the use of all intoxicating liquors, so long as I retain this card of membership."

It is made absolutely clear to all members that the chief means upon which the society depends for the success of its work is daily prayer. Upon the card of membership is printed a petition, which all faithful members daily offer up.

These are the general principles binding upon every branch and every member. As to methods of work, the widest liberty and freedom are allowed. Every diocese has its own organising secretary, to whom reference should at once be made by those who are anxious to form a branch of the society in their own parish. The organising secretaries are men of great experience in the work; and on this account, as well as from the resources which their position enables them to command, they can be of the utmost assistance in starting and inaugurating a branch, where none, upon these organised lines, has been so far attempted.



It is surprising that a larger number of parishes have not formed branches. The report does not enable one to say exactly how many have so far done so. 2298 have adult branches, and 4404 have juvenile branches, making a total of 6702 in which organised work of one kind or another would seem to be going on; but the number is almost certainly smaller than this might suggest, for in all probability in every one of the parishes in which an adult branch exists there is a juvenile branch also. When we remember how large a number of parishes there are in England and Wales, we cannot fail to be surprised that so many have no branch of the organisation which the Church has specially formed to further temperance work.

It is of importance to inquire why this is so. In that inquiry we may set aside those reasons which we must be right in assuming are *not* the ones which operate.

1. It cannot be indifference to the sin of intemperance. There can be no question about that. Whatever views we take as to the best means of securing temperance amongst our people, we all are absolutely at one in regarding intemperance as a gross violation of God's law, as one of those offences which our office compels us to do our utmost to protect our people from, and in fighting which our very *raison d'être* is involved.

2. It cannot be that the danger is regarded as not likely to affect our people; since, in the unlikely event of our being in charge of so exceptional a parish as one in which the sin of intemperance is little known, yet so widespread is the evil, that we must feel that we need to educate our flock, were it only for the purpose of safeguarding the young, who in due course will go forth into the world to face the perils and temptations, from which, in their present protected surroundings, they may be free.

There remain, therefore, as it seems to me, only two reasons which may operate to prevent parish priests from adopting this organisation.

1. It is because they are not convinced that a branch would really help them in their work. They have not been, perhaps, very happy in their experience of the Society's operations, as they have seen and known them, in such parishes as they have had the opportunities of observing. They have been discouraged by unwise, narrow-minded, or illogical and ignorant addresses to which they have listened; or they may have heard it said that unless they are prepared to become total abstainers, they will never be safe, should they start a branch and ask for outside speakers' help, from extravagant and compromising statements being made with which they themselves never could agree. Or it is

2. Because they feel that the difficulty in the

way of carrying on the work, situated as they are, is too great for them to face. In the country, it may be, they feel that there will be no one to help them; that meetings will be hard to arrange; speakers will be almost impossible to secure; and that, even were a branch formed and members secured, the prospect of being able to maintain things successfully is so small that it would be lost labour to make the start.

I can imagine no other reasons, and I shall therefore set myself to the task of endeavouring to deal with these, in the hope that the experience I have gathered from eight-and-twenty years of active temperance work in town and country may be of some use to those who are keen in their desire to have their hands strengthened for their people's good. Any possible claim I can have to offer any advice is based on no other qualification than the fact that I have had, in a very varied ministerial experience, to face these difficulties again and again myself, and that I have known the disappointments and the obstacles which inevitably confront those who attempt this work. I know the patience, the forbearance, and the determination to overcome, which will be required in "pegging away" at this up-hill undertaking. I speak, therefore, from a deep, full sympathy, which many years of work and exceptional opportunities have given me.

As to the first reason which may operate in preventing the formation of a branch of the C.E.T.S., may I venture to say that where the organisation recommended by the Society has been fairly tried, and a certain amount of work and enthusiasm thrown into it, I believe that the testimony in favour of such an organisation is absolutely overwhelming. I have certainly known branches fail in both town and country; I have known several which have gone on dragging out a semblance of existence long after they were practically dead. I have known branches which looked flourishing, but were mere entertainment societies in which very little real temperance work was being done. But that was not the fault of the organisation, and arose either from lack of interest, lack of work, or lack of understanding. The mere formation of a branch will not enable us to sit down comfortably in our studies in the belief that, having started it, we have done all that can be required at our hands. It will constantly need our direction, our fostering care, our advice and supervision. But the importance of the work, and the results which may be achieved in all kinds of unexpected directions, will abundantly justify us in giving it all this. I also admit freely that I have heard unwise, illogical, and even intemperate speeches, on temperance platforms; although, I must add, that with an experience of temperance

meetings which cannot be second to very many, I have never heard it said that "A moderate drinker is worse than a drunkard," nor have I heard any other of those extremely extravagant things which temperance speakers are constantly charged with uttering. I must also say that in cases where the strongest statements have been made, and the most fanatical utterances put forth, the intense earnestness and sincerity of the speaker were manifest, and the cause of his extreme feeling clear and evident. He had seen and known, and probably even felt so much of the misery arising from drunkenness that, his heart being hot within him, at last he spake with his tongue. We can surely make allowance for such men, and not condemn the whole movement, or refuse to co-operate with it, because some have been driven into extremes from the very bitterness of their experience.

I am bound to say that in no other branch of our work have I found such manifest and obvious results to follow. A man may be persuaded to give up gambling or swearing and not necessarily try to become a religious man; but, when people give up drink, it is astonishing how instinctively they seem to seek after God. And I believe that however little responsive the great majority of our people may seem to be to our efforts to help them on this side of their lives, they yet *do* recognise that we are striving for their good,

disinterestedly and at a certain amount of self-sacrifice, and this cannot but have its effect.

And, after all, the difficulties of keeping a parochial branch living and active are not nearly so great as is sometimes anticipated. They naturally are greater in a small country parish than in a town; the speakers are more difficult to get, and the "sympathy of numbers" at the meetings will generally be wanting; but there are methods by which many of these difficulties may be overcome.

For my assistance in writing this handbook, I have had the advantage of returns from representative parishes of different classes in which the work has been particularly successful. I will mention the methods adopted by one or two of these.

1. A country parish of 350 inhabitants, about 200 of whom reside in or near the village, the remainder being scattered over its whole area. Only four general gatherings of the members per annum are attempted. One, a service in the church, fixed on an evening when there will be moonlight; the hymns to be sung, which are tuneful and bright, are notified to the members some time previously, and all are asked to prepare them, so that at the service the singing may be thoroughly congregational and hearty. If an outside preacher cannot be secured, this is made

the Vicar's yearly deliverance to his people, and he prepares for it months in advance. Intercessions are offered, and people are encouraged to send in their own requests for these. A leading lay member of the Society is asked to read the Lesson : sometimes this is done by an intelligent working man.

A second gathering is the annual meeting, at which an outside speaker is always provided. This help can be secured by giving timely notice to the diocesan organising secretary. A working man speaker is often found to be very acceptable, and lady speakers are always popular. This meeting is preceded by a tea, the expenses of which are defrayed by each member paying for a ticket. A collection at the meeting is also taken. It is the general experience that the people like to feel they are helping to keep the thing going themselves, and are thus in a measure independent. At this meeting there is again a good deal of hymn-singing, but no "entertainment" so-called. The roll of members is publicly read out, a report of the year's work is made : the Band of Hope register is read, officers are elected, and new members enrolled, these being, as far as possible, invited and recruited beforehand.

A third gathering is in the summer, and is an outdoor one. It is of a more social character, for the purpose of keeping the members together, and for advising them to withstand the tempta-

tions of harvest time. After the short meeting, games and sports follow.

The fourth gathering is a lantern lecture, which is always much liked, and which, with the slides, &c., can be procured through the diocesan secretary, or from headquarters in London. A collection is also taken at this.

These are the only general gatherings held in the year, but the continuity of teaching is maintained by periodicals, which the members are persuaded to take in, and which are left at their houses every month. The Band of Hope meetings, of course, are more frequent, and tend also to keep up the temperance atmosphere of the parish between the dates of the general gatherings. In the parish of which I am speaking this method has been adopted with conspicuous success for many years past, and has involved just work enough to make it a happiness and not a burden.

In many other parishes, returns from which are before me, a monthly entertainment or meeting is aimed at throughout the winter months. May I venture to urge strongly that the "entertainments" and the "meetings" proper may never be mixed up? The whole effect of the prayers, hymns, and speeches will be spoilt and marred if the "penny reading" element is introduced. These penny readings are very useful and desirable in country villages, as helping to



provide the people with the wholesome amusement and recreation they need; but let them be kept quite distinct from the meetings, or the whole tone of the temperance work will be lowered.

2. In the case of town parishes this advice applies still more strongly. It is so much easier to provide entertainments in towns, and they are so popular with the people that there is a great temptation either to multiply them at the expense of the meeting proper, or to mix up the two together. How often have I been at meetings commenced with hymns and prayer, continued with songs and recitations of a frivolous character; the address being called for as "the powder in the jam!" and then the songs, recitations, &c., resumed to the manifest relief of the audience. I have never known much good result from such ill-advised gatherings. We may, and often should, aim at weekly reunions of our members, but let us firmly keep the "entertainment" element out of our monthly meeting. It will be better to have a small meeting of earnest people, with those present who have been especially sought for in order that the whole influence of the meeting may give the final touch of persuasion, than a room full of people with the absence of that earnest, elevating environment upon which we must depend for permanent and lasting good.

3. The quarterly or half-yearly service in the parish church should always be maintained. Where it is difficult to get a sufficient number of people together on a week day evening to justify the invitation of a well-known preacher from a distance, many parishes adopt the expedient of an "open meeting" immediately after evensong in the church. It is found that, especially in the winter, a considerable number of the congregation will stay to this. Care, however, must be taken not to make it too long, or, coming after another service, people will grow weary and so not attend on a subsequent occasion. The practice of urging members to attend, on the day of the annual meeting, a celebration of the Holy Communion, at an hour when the great majority can do this, is so desirable, that the testimony of experience as to its wisdom or propriety cannot be necessary. At this intercessions for temperance work generally should be made.

The following books would be found useful in supplying hints and suggestions for the formation and working of a Parochial Branch of the C.E.T.S. :—

*The Speakers' and Workers' Vade Mecum*, by J. Isabell. 1s. 6d.

*A Practical Guide to the Formation and Management of Branches*, by T. Dixon Spain. 1s. 6d.

*The Nation's Hope*. On Juvenile Work. 2s.

All these are published by the C.E.T.S.

## CHAPTER XI

### PRACTICAL HINTS

SOME words should now be written upon the subject of the administration of the pledge, and the assistance that those who have been drunkards will need if they are to be successful in keeping it.

I issued, a short time since, a circular letter of inquiry to most of the diocesan organising secretaries, in order that I might be able to base my recommendations upon the widest possible knowledge and experience. The first question I asked was this: "Is the method of administering pledges, in either section, for an indefinite period and without reference to the moral status of the individual, a wise one?" I desire here to thank the gentlemen to whom I addressed these inquiries for the courtesy with which they responded, and for the full and valuable answers they sent. I append one or two replies, which are typical.

"The administration of total abstinence pledges to the victims of intemperance in the past, without a due period of probation, is a great evil. On the other hand, those who have been always

self-controlled in this matter may well be enrolled without any such probation. To attempt to succeed in obtaining a large number of pledges, as is so constantly done, is apt to bring the pledge into disrepute among thoughtful people. Pledges of both kinds ought to be given, if possible, in church, but in all cases, as the Society evidently intends, after some religious service."

Another says: "The general wisdom of the total abstinence pledge for an indefinite period is, of course, open to question. But I maintain that it is expedient, and often succeeds, to administer the pledge for a definite period."

Again: "I believe the wisest plan is to take the name only at the first meeting, and after a month of probation take the signature."

And one more: "As a matter of practice, I think that no branch worthy of the name enrolls without taking into account the moral status. I think indiscriminate pledge-taking (of the total abstinence section) is still common in certain directions, and it has done untold harm and brought discredit on the total abstinence pledge. I am inclined to agree with experienced workers, who say that it is better to take heavy drinkers' pledges for short and definite periods only—reckoned by weeks or months—but I have not sufficient general experience to say with certainty that this secures a greater percentage of 'kept' pledges. My own experience leads me to agree

with these views. While the moral power is still weak, a man is not in a condition to take the pledge for an indefinite time. After a week or so he becomes more incapable of keeping it continually, under the impression that it will always be as hard as he finds it in the early days of his probation; but if he promises for a month or six weeks, he will make a determined effort to keep true for that time, and, quite possibly, by the end of it he will have recovered some of his moral power, and may be successfully induced to renew his promise for a longer period. The extreme importance of giving every possible help and encouragement to the pledged during the period of their probation cannot be too much insisted on. In the case of heavy drinkers it is the only hope of securing their permanent cure. The craving becomes so fierce, the temptations are so constant, their own weakness is so great, and for the most part those of their own households are so little to be trusted to be helpful to them, that a constant supervision, of a wise and tactful character, becomes a duty on the part of those who have been responsible for the administration of the pledge. The clergy cannot do all this themselves. They need a *corps d'élite*, the very flower of their temperance army, to co-operate with them in this difficult but essential work. I have known the case of a newly-pledged drunkard solemnly committed to four temperance

members and workers: these divided between them the responsibilities of their solemn charge, and met together daily for the purpose of asking God to give them strength, love, and wisdom in the discharge of their duty, and to give them the success for which they craved. This is the way to insure the end aimed at."

I will now give one or two replies to the question, "What is the best method of carrying on systematic work in (a) town parishes and (b) country parishes?"

Here is one: "Everything seems to depend on the workers, or superintendents, or secretaries. In *town* parishes I find that quiet, yet satisfactory work may be accomplished by telling members off, if possible, to watch and help and influence certain cases. In some towns in this diocese drunken women have been rescued and reformed in this way. In *country* parishes men can effectively gain ground by systematically discouraging social customs which conduce to drinking. Such work may seem trivial, but it is steady; and such individual perseverance increases the influence and strength of any parochial branch. It is only keen branches that will adopt such methods; but, where numbers confer together and decide upon their individual course, each person contributing by mutual arrangement to the promotion of the cause, each member

aiming at the enlightenment of some one else, sure advance will result."

Here is another: "In a 'slum' or poor working-class parish weekly meetings are almost essential. In suburban parishes, where work is more educational, monthly meetings suffice. In each case, however, a visiting committee is essential."

In country parishes monthly meetings are recommended, except at harvest time; but, if the population be under 500, and scattered, four good, well worked-up meetings will do. "Visitors, except the clergyman, are looked upon with suspicion in rural parts."

My next question was, "How may the waning interest in our regular meetings be best revived?"

The following again are representative replies:—

"The old-fashioned temperance meeting is generally obsolete. There is now more instruction and more social intercourse, and less frenzied exhortation. Meetings may seem less enthusiastic, because the style of such meetings has changed. Where formerly the excitable would gather to revel in denunciations or much harrowing of the feelings, now the few and earnest are the mainstay of the regular meetings. But where lectures on various subjects are introduced,

interspersed with debates, conversaziones, and social evenings with speeches, and when the ordinary meetings are in this way made interesting, no keenly conducted, earnest branch will have occasion to complain of bad meetings. In this diocese the most life is shown in country districts. Much as the idea of entertainments may be deprecated, a good social evening, without too much rigidity of management, will be regularly welcomed and regularly attended. Everything depends on the committee and the earnestness of its work, and this committee, in time, will represent the measure of the interest which the incumbent shows in the work."

Here is another important answer. "This is the great question of the day to us. Variety is the great essential. There are good notions of this in Wilson's 'How to Start and keep up a Branch,' though, in some respects, it is somewhat out-of-date. I suggest a more systematic education in the real principles of temperance (not merely in personal sobriety) of the upper and middle classes, who now, from their ignorance of the question, thwart our efforts at every turn."

Of course, independently of our direct efforts for promoting temperance by the means of our meetings, &c., very much may be done by the clergy in indirect ways. The recreations of the



people should be a matter of concern to us. In the past, the public-house has been the one and only place where they could look for relaxation and amusement; and even now, both in town and country, but particularly in the country, there is need of better provision of healthy means of recreation. In town, "People's Palaces" and "Winter Gardens" are an immense boon, and the further promotion of these would be a very practical step in the direction of temperance reform. In the country, village halls where working men may meet nightly, or at all events, three or four times a week, will act as a counter attraction to the public-house, more especially if a certain amount of power in the control be left in the hands of a committee, elected wholly or partially by the members.

May I also impress on temperance reformers who live and work in towns, the need of taking an interest in municipal matters, and of endeavouring to secure the return of the best men to serve upon our Town Councils and Boards of Guardians? The whole tone of the community may be much influenced by this. The change produced in the city of Liverpool, to which I have already referred, was entirely the result of electing men who would be strong enough, brave enough, wise enough, and righteous enough, to tackle the thorny subject with the determination of cleansing the city from the moral abomina-

tion which was besetting it. The clergy, by the exercise of tact and judgment and discretion, have a great deal of influence, and we need not shrink in such a cause, from exercising it to the full. Our efforts must be more and more directed towards changing the conditions by which the things which we now deplore have become possible, rather than towards merely trying, here and there, to save some of the many who have gone under in the rush of modern life.

In towns again, may I advocate the formation, where possible, of "United Temperance Councils?" I have already referred to the number of temperance organisations which exist in well-nigh every town. The influence of these upon the municipal life of the place is largely lost from their working isolatedly. There are many parts of temperance work upon which all these organisations agree; and under the guidance of a tactful chairman the possibility of friction may be easily avoided, and great good be done by bringing the wishes of so large a body of electors to bear upon those in authority. Numbers, and certainly votes, tell. Almost all, if not quite all, temperance people—churchmen and nonconformists—agree in desiring a large measure of Sunday closing, a considerable diminution in the number of public-houses, and a more efficient enforcement of the law; and I do not think we need in the very least compromise ourselves as churchmen

by joining with our dissenting brethren in such matters, nor need we risk being entangled in projects or undertakings with which we could not agree. I had the privilege for three years of being chairman of such a council, representing between forty and fifty different societies, the majority being nonconformist; and I have always found them most kind and tolerant, and anxious to recognise and respect the position of the Church in the matter.

There can be no doubt whatever that such a body, representing all kinds of political and religious opinions, but agreeing upon the points to be set before the municipal authorities, will always carry a very great deal of weight. And it is right as well as politic that we should give the support of a fully expressed public opinion to those who have the responsibility, as well as the power, of directing and controlling municipal and public affairs. They are practically in their positions, not only as the representatives of the people, but as the exponents of their wishes, and the administrators of their desires, and it is right that we should make these known to them. By such means, we may gradually secure the removal of many of those terrible temptations which at present are such a peril to our people, and which we so continually deplore.

We do not believe, of course, that were all temptations to drunkenness removed, and the

people led by some mighty change to become sober, that therefore the kingdom of Heaven would necessarily have come. Sin lies in us too deeply for this, and is too varied and far reaching in its allurements and fascinations. But it would be much indeed if a sin, which has been so prevalent amongst us for so many centuries, which is so far reaching, and the ensnaring charms of which are so full of deadly fascination, could be removed from the long and shameful list. Surely the road to Heaven would thereby be made the easier, the perils by the way for many far less grave than they are.

## CHAPTER XII

### WORK AMONG CHILDREN

EVEN those who have but little faith in the utility of adult societies for the promotion of temperance principles and knowledge, generally agree that for the young such organisations are both useful and necessary. I have already mentioned that, although only 2298 parishes in connection with the C.E.T.S. have adult branches, no less than 4404 have juvenile branches; and we cannot but rejoice at this, when we think of the temptations and evils with which children when grown up are bound to be brought into contact, and from which it is our duty to protect them by every means within our power.

I am not going to enlarge upon this principle, but rather, assuming that we agree upon it, I will offer some suggestions as to the best methods of carrying on this work among the children.

It is manifest that as their attendance will be largely, if not entirely voluntary, it is of great importance that the meetings should be made attractive to them; at the same time it is not, I am afraid, superfluous to speak words of warning against making these mere gatherings for

amusement and recreation. I fear there are branches in which very little temperance teaching is being given, and where the members meet regularly simply to be amused. If any assistance is to be given to these children which shall be of real use in after years, instruction of a clear, definite, and systematic character *must* be provided at all their meetings. As an illustration of this, may I say that, some years ago, I attended by invitation a meeting of a large and well-managed Band of Hope, in order to inspect in a general way the knowledge the children possessed of temperance principles and truths. My first question was this: "If you were asked to recommend the best and safest thing to drink, what would you say?" A forest of hands went up. Selecting one small boy, I requested him to answer. To the consternation of the teachers, his reply was: "Beer, sir!" It was quite evident that the instruction, so far as that small boy was concerned, had scarcely been sufficiently clear.

I fancy that many instructors and managers of Bands of Hope are tempted to reduce the time during which temperance teaching is given to a minimum, from the fear lest the popularity of the meetings should wane, and the numbers attending be diminished. They suffer from the fatal fascination of numbers, before which we, all of us, are so apt to fall. There is such a tempta-

tion to try to fill up our ranks even at the cost of losing our effectiveness; it is so pleasant to be able to bring up good reports of numbers in attendance, &c., that we may lose sight of the very *raison d'être* of our organisations, and get the children together, week by week, mainly to amuse them. It is unnecessary to point out, that by so doing we are really wasting our time, and doing very little good to the children themselves; that it would be far better to have smaller numbers, and to give sound and thorough teaching; for by this means we might in due course send out into the world lads and lasses so convinced of the wisdom and the benefit of being temperate, that they would themselves be centres of influence, and be constantly disseminating, if by no other means, by their example, the principles which they had themselves learnt when they were members of the Band of Hope.

Further, I cannot but point out the wisdom of having an adult branch, to which the members of the Band of Hope may be drafted when, either from the age limit having been reached, or because, having left school and taken up work, the hour of the Band of Hope meeting no longer suits them, they have necessarily to discontinue their attendance at the juvenile meetings. There are, as it seems to me, at least two good reasons for recommending this course.

1. If there be no adult branch, they will be apt to conclude that temperance, or, at all events, total abstinence, is looked upon as being only suited to children; and to imagine that they are expected to discontinue their temperance practices when they leave school and are old enough to go to work.

2. By being scattered amongst companions who have not had the same advantages as themselves, they may, from the lack of support and continued influence, forget, or give up, the habits in which they have been trained.

So much, indeed, is this felt, that in some places there is an intermediate organisation, standing between the Band of Hope and the adult branch, which serves as the connecting link between the two. In the diocese of Chichester such intermediate organisations are much encouraged, under the name of "The Diocesan League of Hope," the members of which are to be aged between fourteen and twenty-one years.

The suggestions, printed on the back of the card of membership, are these:—

1. After you are unable to attend the Band of Hope meetings make a point of being present at the meetings of the adult society, if one exists in your parish.

2. Join the nearest branch of the following according to circumstances: 'The Church Lads' Brigade (young men); the Girls' Friendly Society



(young women); parish clubs for older boys and girls.

3. Do your utmost to let those with whom you associate (in the C.L.B., G.F.S., or any other body you join) know that you are a member of the League of Hope; and get new members.

4. If time will permit ask the superintendent of your Band of Hope to let you help.

5. Try to compete in the examination held every March.

6. Ask your clergy how best you can help the work of the C.E.T.S.

7. Be regular communicants after you are confirmed.

These are all excellent suggestions. If I might add one to them it would be that the members of the League of Hope should occasionally meet together. They are probably still too young to appreciate fully the meetings of the adult branch; and, coming fresh from the companionship of the Band of Hope meetings, they might feel somewhat lost and out of it amongst the grown-up people. If a very short service were held once a month in church, immediately before the evening service, I believe they would gladly come to it, and this would maintain the continuity of temperance influence, until they have become accustomed to the meetings of the adult branch.

In the diocese of Bath and Wells the work

amongst the "Elder Band of Hope lads" seems to have been very carefully thought out and provided for; and I recommend those who are thinking of taking up anything of the kind to procure a copy of "A Manual of Class Work and Drills," which that branch has put forth, with the following introductory letter, written by the Bishop. "There is no doubt that the more we can get our lads to realise that strength, brightness, and activity are associated with and increased by our temperance work, the more readily they will join our societies, and the better they will advocate the benefits which are derived physically from our temperance training. We have to train our lads in body, soul, and spirit. In our temperance work we are in some measure discharging our duty, in the first respect, just as, in our schools, and in the Church itself, we are endeavouring to train them in the great privileges and responsibilities which mentally and spiritually God has given them in His Kingdom."

The manual also contains a simple "Order of Service," suggestions as to a Bible lesson, and the drill, games, &c., which should follow. Information is also fully given as to the expenses which this may involve, together with a very clear explanation of the dumb-bell exercises, in which the lads should be trained.

This is so useful a manual that I add the address of the depôt from which it is issued,

Messrs. Williams & Co., Booksellers, Union Street, Bath.

With reference to the meetings of the usual Bands of Hope, a great deal of thought and care will be required in planning them. While the instruction must always be made the main thing, it is very necessary that the meetings should be bright, interesting, and attractive. That it is not only possible but easy to secure this is evidenced by the many Bands of Hope in which the children simply delight. I have heard not a few times of instances of children coming to the superintendent in a deputation to beg that the length of the meetings might be extended, as the time slipped by so quickly. In several successful branches, from which I have had returns, the time is allotted as follows:—One-third given to hymn-singing and to the prayers; one-third to the instruction; and the remaining third to such amusements as wool-work, bead-work, wood-carving, painting, colouring extracts from illustrated papers, screen-making, action songs, physical drill, recitations, readings, dialogues, short temperance plays acted by them, or for children, &c.

As for the instruction, almost every diocesan branch has now its syllabus, which can be procured from the organising secretary, or from the head office of the C.E.T.S., The Sanctuary,

Westminster. The book of instruction for the teaching is always quite simple and very readily mastered, and it adds much to the interest of the children if they are encouraged to prepare themselves to compete for the diocesan prizes.

The following "Revised scheme for country parishes," put forth by the Chichester Branch, gives such valuable hints that I append it:—

1. Definite instruction in temperance principles.
2. Avoidance of excess of the "entertainment" element.

3. A definite object for the children to work for.

4. Interest of both children and workers sustained by such a scheme to the end of the session.

1. *Instruction.* Text-book taken from the physiological syllabus, Part 2.

2. Two hymns to be learnt by heart, so that they may be sung without the book.

3. Temperance recitations, &c., to be selected from C.E.T.S. publications.

4. Action songs or physical drill, if possible accompanied by piano.

*Inspection.* Requests for this to be sent in by any branch having paid its affiliation fee.

*Qualification of Members.* A registered attendance of not less than eight fortnightly or twelve weekly meetings previous to inspection.

Sufficient knowledge of subjects to satisfy the inspector that the instruction has been systematically given.

*Rewards.*—A large illuminated certificate suitable for framing, given to every branch inspected.

Merit grant. For each child qualified :—

By Fair: one penny per head, maximum 5s.

By Good: three halfpence per head, maximum 7s. 6d.

By Very Good: twopence per head, maximum 10s.

By Excellent: the branch will receive an extra grant of 2s. 6d.

There remains one department of juvenile work to be spoken of: "The Young Crusaders' Union." The children of the well-to-do classes will not attend the ordinary Band of Hope meetings, just as they will not attend the Sunday schools, and yet it is very necessary that they should receive instruction upon temperance matters. Intemperance is no respecter of persons, and though the upper classes, from their circumstances, can more easily conceal the ravages that it makes, it is very certain that it is to be found but too easily in their ranks.

I am surprised that more attention is not given to this branch of juvenile work in the C.E.T.S. We look in vain through the pages of its report for more than a very brief account of it. There

seem to be but nine dioceses in which such work is going on. In the diocese of Oxford the union is apparently worked on diocesan lines, Oxford itself being the centre where two annual meetings have been held, and from which the work radiates to the other parishes in the diocese. It is, of course, more difficult to carry on the Y.C.U. work than ordinary Band of Hope work, and in the country, from lack of numbers, it is well-nigh out of the question; but in the richer quarters of many town parishes, it is most desirable that there should be a "Young Crusaders' Union."

The method generally adopted is this; a private house has to be found where the monthly meetings may be held, having a sufficiently large room available to accommodate the members. The lady who undertakes the management invites the children of her acquaintances and friends to join, explaining to the parents the objects of the organisation. These form the nucleus of the Union. At their meeting they open with a "Form of Service," which may be procured from the head office, and this is followed by an address or instruction from some qualified person appointed for the purpose. This should not be too long, and after it a tea is generally given. The hour has to be arranged to suit the convenience of the children, and the whole meeting, including the tea, should not last more than an hour and a half. Once a year a service in church

on a week-day should be arranged, and in summer a garden-party, at which a special address should be given, to be followed by games, &c. It goes without saying, that the success of such "Unions" will depend entirely on the ladies who undertake them. The clergy can, of course, assist to some extent.

To carry on all these different organisations for the children will necessarily involve a good deal of work, but it is well worth it. At so impressionable an age an influence is established which will probably last for life. The children's interest and support will be secured for the temperance cause, and they will, many of them, be saved from the suffering and misery which must be the lot of those who take to drink. The adage that "Prevention is better than cure," is especially true with reference to intemperance.

It is easy because it is natural for children, not only to be sober, but to be total abstainers; and if they are protected from acquiring a taste for alcoholic stimulants, one of the great perils of life will be shut away from them, and that is surely worth a determined effort to gain. The time during which we shall be able to do this work is short, for the days of childhood are soon over. It is wise, as it is right, to fill its hours with such lessons and such influences, that the whole after life may be the better for them.

## CHAPTER XIII

### CAUSES OF INTEMPERANCE

WE shall be greatly helped in our endeavours to promote habits of temperance amongst our people, if we are fully acquainted with the various causes which have led to insobriety. Such a knowledge would enable us, more than anything else, to frame our schemes of reform upon wise and practical lines, so as best to strengthen the weak, to raise the fallen, to protect the tempted, and to instruct the ignorant. All right-thinking people agree in deploring the evils of intemperance, and are at one in their desire to correct and remove them; but there is a very striking diversity of opinion as to the best methods by which the desired reformation can be secured. During the late debate in Parliament on the Government Licensing Bill it was remarkable that the advocates and opponents of the Bill claimed alike to be animated by the same motives and hopes; all acknowledged the existence of a great evil; all expressed a hearty desire to remove it, and yet the difference of opinion as to the means by which this end could be best secured differed very widely. Believing, as we are bound to do, in the equal



honesty of both sides, we are driven to the conclusion that a more accurate and exact knowledge of the real cause of intemperance could not fail to lead to greater unity of opinion as to the best and most effective remedies; for although it may not be within our power to remove all the causes of intemperance, we shall surely find that many of them *may* be removed, and thus the way to greater sobriety of life be made much easier.

We can hardly doubt that climate has its influence. Where it is cold and bleak and changeable, like our own, experience seems to show that people are more inclined to take strong and fiery drinks. But as we cannot improve our climate we need not dwell upon this.

A second non-preventable cause is our past history. We have been, as a nation, addicted to heavy drinking for many generations. Habits which have been so long in forming are not readily given up; and whatever view we may take as to tastes and cravings being hereditary, we cannot doubt that what the fathers have done the children will also be inclined to do. It will require generations of patient work to blot out the effect of the evil habits of the past.

But the preventable causes, which we may hope to remove much more speedily, and upon which we may work at once, are numerous and powerful. The chief of them are these: the housing of the people in our great towns; the temptations to

which they are subjected by the number of public-houses in their midst, often the only, still more frequently the most accessible, places of meeting they possess; the monotony of their mode of life and occupation; sundry special temptations incidental to women's lives; and the generally prevailing ignorance as to the nature and properties and danger of alcohol. These preventable causes of intemperance I will endeavour, necessarily most briefly, to deal with.

As to the housing of the people. In the year 1901 there were in London alone no less than 40,762 one-roomed tenements inhabited by more than two occupants; there were 50,304 two-roomed tenements with more than four occupants; there were 23,979 three-roomed tenements with more than six occupants. Do we quite realise what these figures mean? They mean not only and inevitably moral degradation, but a condition of health which creates a craving for stimulants. The "Report on Physical Deterioration" says: "The evil is of course greatest in one-roomed tenements, the overcrowding there being among persons usually of the lowest type, steeped in every kind of degradation, and cynically indifferent to the vile surroundings engendered by their filthy habits, and to the pollution of the young brought up in such an atmosphere." It also says: "The close connection between a craving for drink and bad housing, bad feeding,

a polluted and depressing atmosphere, long hours of work in overheated and often ill-ventilated rooms, only relieved by the excitements of town life, is too self-evident to need demonstration, nor, unfortunately, is the extent of the evil more open to dispute." And again: "They turn to drink to blunt their sensibility to squalor, and it reacts in deadening all desire for improvement." "Every step gained towards the solution of the housing problem is something won for sobriety."

In Booth's *Life and Labour in London* we find the declaration that "Crowding is the main cause of drink and vice."

Let us then, by all means within our power, help forward the movement in favour of better dwellings for our people, and, though no doubt the worst evils of overcrowding are to be found in our great towns, there are many cottages in the country which are practically unfit for habitation, and which also need the reformer's interest and help.

Monotony of life and occupation is also a contributory cause. The evidence brought before the Committee on Physical Deterioration seems to indicate this in such passages as the following: "In Nottingham, where so many women are employed in lace factories, twice as many women as men are received into asylums where insanity is ascribed to drink. In Sunderland, on the

other hand, where the prosperity of the mechanic and miner is evidenced by higher wages and abundant work, the proportion reaches 38·6 per cent. for men as compared to 20 per cent. for women."

To those whose intelligence has been stimulated to greater activity by education, there will inevitably be a reaction from a monotonous and unvarying occupation: if wholesome recreation is not available by means of which the tension on the nerves and brain may be relaxed, the gin-bottle is always accessible, and, for the time at least, seems to bring relief. No doubt, on the whole, there is to-day far too much pleasure-making and pleasure-seeking; but for the busy toilers, with their incessant round of daily drudgery, and unbroken and unattractive and uninteresting toil, it is a necessity for their health and well-being that they should have some kind of relaxation and recreation. In how many districts, both in town and country, is it not still true that the public-house is the only place where this may be obtained? Should we not use our influence to rectify this?

It would be difficult to estimate the number of those who fall victims to intemperance, and who might have been saved from it had they been better instructed as to the nature and properties of alcohol, and the danger which its careless use undoubtedly entails. Let me quote again the

“Report on Physical Deterioration”: “The people perish for lack of knowledge; lunacy increases with the rise of wages and the greater spending power of the operative class; while a falling wage-rate is associated with a decrease of drunkenness, crime, and lunacy.” “The Committee believe that more may be done to check the degeneration resulting from ‘drink’ by bringing home to men and women the fatal effects of alcohol on physical efficiency than by expatiating on the moral wickedness of drinking. To this end they advocate the systematic, practical training of teachers to enable them to give rational instruction in schools on the laws of health, including demonstration of the physical evils caused by drinking. At the same time the Committee cannot lose sight of the enormous improvement which has been effected in some countries, and might be effected in this country, by wise legislation.”

There remains one cause of intemperance easily removable if we would have it so, but about which there has been more contention than about any other, namely, the excessive number of licensed houses which at present exists in the crowded parts of our large towns. The difficult and distracting question of “vested interests” has to be solved, and, again and again, has proved a bar to progress and reform.

The Licensing Act, which will in January

next become law, has professedly been enacted for the purpose of dealing with the matter. It aims at diminishing the excessive number of public-houses, and removing those that seem to be redundant in congested areas. There is a great difference of opinion amongst those who claim to have the cause of temperance at heart, as to the effect in this respect which the new Act will have. Its main provisions are these:—

“The power to refuse the renewal of an existing on-licence, on any ground other than the ground that the licensed premises have been ill-conducted, or are structurally deficient or structurally unsuitable, or grounds connected with the character or fitness of the proposed holder of the licence, or the ground that the renewal would be void, shall be vested in Quarter Sessions instead of the justices of the licensing district, but shall only be exercised on a reference from those justices, and on payment of compensation in accordance with this Act. In every case of the refusal of the renewal of an existing licence by the justices of a licensing district, they shall specify in writing to the applicant the grounds of their refusal.

“Where the justices are of opinion that the question of the renewal of any particular existing on-licence requires consideration on grounds other than those on which the renewal of an existing on-licence can be refused by them, they shall refer the matter to Quarter Sessions, together with

their report thereon ; and Quarter Sessions shall consider all reports so made to them, and may, if they think it expedient, after giving the persons interested in the licensed premises, and, unless it appears to Quarter Sessions unnecessary, any other persons appearing to them to be interested in the question of the renewal of the licence of those premises an opportunity of being heard, and, subject to the payment of compensation under this Act, refuse the renewal of any licence to which any such report relates.

“ Where Quarter Sessions refuse the renewal of an existing on - licence under this Act, a sum equal to the difference between the value of the licensed premises and the value which the premises would bear if they were not licensed premises, shall be paid as compensation to the persons interested in the licensed premises.

“ The amount to be so paid shall, if an amount is agreed upon by the persons appearing to Quarter Sessions to be interested in the licensed premises, and is approved by Quarter Sessions, be that amount ; and in default of such agreement and approval shall be determined by the Commissioners of Inland Revenue in the same manner and subject to the like appeal to the High Court as on the valuation of an estate for the purpose of estate-duty ; and in any event the amount shall be divided amongst the persons interested in the licensed premises (including the

holder of the licence) in such shares as may be determined by Quarter Sessions.

“If on any decision of the amount to be paid as compensation any question arises which Quarter Sessions consider can be more conveniently determined by the County Court, they may refer that question to the County Court, in accordance with rules of Court to be made for the purpose.

“Quarter Sessions shall, in each year, unless they certify to the Secretary of State that it is unnecessary to do so in any year, for the purposes of this Act, impose in respect of all existing on-licences renewed in respect of premises within their area, charges at rates not exceeding, and graduated in the same proportion as, the rates shown in the maximum charges which are set forth in the schedule which is appended.

“Charges payable under this section in respect of any licence shall be levied and paid together with and as part of the duties on the corresponding excise licence, and that amount shall in each year be paid over to each Quarter Sessions in which the money has been levied, in accordance with rules made by the Treasury for the purpose.

“Any expenses incurred by Quarter Sessions in the payment of compensation under this Act shall be paid out of the compensation fund.

“Quarter Sessions may borrow, on the security of the compensation fund, for the purpose of paying any compensation payable under this Act.



“The power of the County Licensing Committee to confirm new licences, and any other power of that Committee, shall be transferred to Quarter Sessions.

“The justices, on the grant of a new on-licence, may attach to the grant such conditions as they may think proper in the interests of the public, subject to certain conditions.

“The justices may, instead of granting a new on-licence or an annual licence, grant the licence for a term not exceeding seven years, subject to certain conditions.

“A licence so granted may be forfeited, if any condition imposed under this section is not complied with, or if the holder of the licence is convicted of any offence committed by him as such.

“Quarter Sessions may divide their area into districts, and may delegate any of their powers and duties to a committee appointed in accordance with rules made by them under this section.

“The justices of a licensing district being a county borough shall exercise their powers as to the renewal of licences through the borough licensing committee appointed under section 38 of the Licensing Act of 1872.

“The Secretary of State may make rules for carrying into effect this Act.

“The provisions of this Act shall apply to the transfer of an existing on-licence as they apply

to the renewal of an existing on-licence, with the substitution of transfer for renewal.

“If the justices refuse to renew an existing on-licence on the ground that the holder has persistently and unreasonably refused to supply suitable refreshment (other than intoxicating liquor) at a reasonable price, or on the ground that the holder of the licence has failed to fulfil any reasonable undertaking given to the justices on the grant or renewal of the licence, the justices shall be deemed to have refused the licence on the ground that the premises have been ill-conducted.

“Scale of maximum charges from which the compensation fund will be formed:—

		£				£
“£	Under	15	.	.	.	1
	15 and under	20	.	.	.	2
	20	25	.	.	.	3
	25	30	.	.	.	4
	30	40	.	.	.	6
	40	50	.	.	.	10
	50	100	.	.	.	15
	100	200	.	.	.	20
	200	300	.	.	.	30
	300	400	.	.	.	40
	400	500	.	.	.	50
	500	600	.	.	.	60
	600	700	.	.	.	70
	700	800	.	.	.	80
	800	900	.	.	.	90
	900 and over	.	.	.	.	100”

Whatever our opinion of the wisdom of this Act may be, it is manifestly our duty to see that it has a fair trial, and to watch its operation disinterestedly.

Whilst believing that a reasonable reduction in the number of those licensed houses which are at present mere drink-shops, and not *bonâ fide* places of refreshment, would result in an appreciable diminution of drunkenness, we must not expect that it will do everything. We must depend for a radical reform on education and moral suasion. By persistently forcing upon public notice the evils which are caused by excessive drinking, the danger which exists in even a moderate use of alcohol, and the temptation, varying in power according to the individual, to which all who habitually use it are exposed, we shall in time win the will of the nation to be sober; and when that is done, the victory we so much desire will not be far off.

“Through tears and suffering, through disease and untiring death, through all the miseries caused by intemperance, our race has won its way. At length, by virtue of a grief-laden past, it has become capable of enduring the hard conditions imposed by modern civilisation. It has spread over the fairest portion of the world. The future calls it to a destiny of unexampled splendour. Safe as a race from war and famine, and even from disease and alcohol, it has built its

empire on the solid rock. We know of no combination of forces which is likely to prevail against it. But must the tears and suffering be perpetuated for ever in equal measure? Must the future of the race be as grief-laden as the dreadful past? Something we can do if we put our shoulders to the wheel. Death we may delay, but we cannot in the end prevent. Disease will be with us always, but over certain forms of it our power is growing very great. Over intemperance, perhaps the chiefest source of human misery, science gives us a power almost absolute, if only we have the courage and the self-sacrifice to use it. Our fathers wrought in the cause of sobriety, but wrought in vain. They knew not the secret of Nature, and fought against her. Unmindful of the race, thinking only of the individual, forgetful of the future, labouring only for the present, they sought not only to save the drunkard, but to make him the progenitor of a happy posterity. Their task was impossible.”—Reid: *A Study in Heredity*.

The Christian philanthropist knows no such word as “impossible.” We believe that when the will of man binds itself to the grace of God the drunkard and his posterity alike can be reclaimed.

## CHAPTER XIV

### PERSONAL RESPONSIBILITY

I HAVE come to my last chapter, and I am conscious that I have not even touched upon many subjects which are closely connected with temperance reform: such, for example, as Sunday closing, the employment of barmaids, the *bonâ fide* traveller question, bogus clubs, the legality of the tied-house system, and compensation.

These, and many others, I must leave, that I may use what space remains for the consideration of the position we ourselves are to occupy, if we would exercise the utmost possible influence not only upon the intemperate habits of our people, but also upon the fashions and customs which so much help to form them. In doing this, I shall have necessarily to speak about the relative advantages of total and non-total abstinence. I do so with a certain reluctance, not because I have any doubt in my own mind, but from the fear lest, whilst anxious to further the cause of the great reformation in which I am intensely interested, I may unwittingly give offence, and thus do harm instead of good.

The temperance cause has suffered so much from such errors in the past, that its friends may well "fear to tread" where so many have with misguided zeal heedlessly and recklessly "rushed in."

Before I add another word, then, let me say that, in stating the case for total abstinence, I do so simply as a witness bearing testimony to what has passed under my own notice. I do not for one moment assert, or think, that every clergyman who puts his hand (as he is bound to do) to temperance work, must of necessity be a total abstainer. I do not for a moment think that if he is not, he must therefore occupy an inferior position in the ranks of those who are at one in their desire to make England sober. It is a matter in which each must decide for himself, and it is very certain that *I* am not called to judge any man about it. Nay, as a loyal member of the C.E.T.S.—the most influential, because the wisest (as I believe), of our great temperance organisations, I recognise and acknowledge the absolute equality of all honest workers in the cause, whether they are working under the banner of total abstinence, or under that of those who "recognising their duty as Christians to exert themselves for the suppression of intemperance," pledge themselves to "endeavour, in the name of the Lord Jesus Christ, both by example and effort, to promote"

this object. I speak, then, on the side of total abstinence, not in condemnation, nor in the least as depreciating any other course, but simply as a witness for the advantages that I have found arising from it during the eight-and-twenty years in which I have worked as a total abstainer.

Some words of Professor Attwater, of the Wesleyan University in America, so exactly represent my views on this point that I cannot refrain from quoting them: "Temperance is always advisable. This should be emphasised most strongly. But whether or not we shall teach the necessity or the duty of total abstinence, is another matter. About this, the best men differ. Two who disagree may be equally honest. It is neither just nor wise to teach that the doctrine of total abstinence rests upon undisputed principles of either physiology or morals. It seems to me that the question whether a man should be a total abstainer depends upon two considerations—his own welfare, and the influence of his example. The first is a question of policy: will drinking injure him? If so, he had better abstain. At any rate he ought to be sure of his ground before he begins, and he had better wait until he reaches maturity, and understands himself and his subject well before he takes the risk. The second is an ethical consideration. St. Paul's doctrine of abstinence from what may

cause others to offend, is a rational and forceful appeal to a sense of duty. We may have the right to advise, but the decision is between the individual and his conscience." And writing here, as I am specially for the clergy, I dare not even go so far as to *advise*. I state the case from my own experience. I bear testimony, the value of which it is for others to estimate, as to the advantages that I have found in total abstinence, telling not so much of the benefit which it has been to my own health and strength and power of work—that is comparatively a small matter—but of the influence it has given me in endeavouring to "rescue the perishing."

"Let us go forth 'mong men, not mailed in scorn,  
But in the armour of a pure intent ;  
Great duties are before us, and great songs,  
And whether crowned or crownless, when we fall  
It matters not, so as God's work be done."

I have heard it seriously advanced that there is a danger in total abstinence of our falling into the errors of Manichæism. I think the conclusive answer to that is contained in 1 Corinthians viii. 8-13: "Meat will not commend us to God ; neither if we eat not, are we the worse, nor if we eat, are we the better. But take heed lest this liberty of yours become a stumbling-block to the weak. For if a man see thee which hast knowledge, sitting at meat in an idol's temple, will not his



conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat make my brother to stumble I will eat no flesh for evermore, that I make not my brother to stumble."

In the introduction to the Report of the Royal Commission, which, on account of its great importance, I have so often quoted, are these words: "It is undeniable that a gigantic evil remains to be remedied, and *hardly any sacrifice would be too great* which would result in a marked diminution of this national degradation." I have italicised these words, because they seem to touch the principle of Christian total abstinence. Not because the thing itself is evil, not because to take wine must in itself be wrong, but because of the present stress, the sacrifice, such as it is (and no doubt it is a great sacrifice to some) of total abstinence seems to be called for. Because many of our people are bearing the burden of an inherited craving, which our example may help them to master and to resist; because, confessedly, to those who have deliberately or unwittingly formed the habit, and now hate themselves for it, and are deeply anxious to shake it off, the only path of safety

is the way of total abstinence; they should not be left to tread it in solitude, but should have the strength and the encouragement which sympathetic companionship always brings.

I heard, not long ago, a clergyman say that he had, two days before, a man at luncheon with him who had been a drunkard, and who was endeavouring to conquer his propensity. The wine was on the table, and the host said to his "weak brother," "I do not offer you any wine, as I know you cannot take it in moderation; I, not having any such weakness, need not abstain!" Well, I confess it seems to me that he would have taken a kinder and a more helpful line had he, for that meal at all events, foregone his undoubted right, and restricted his own liberty if only that he might relieve the sense of bondage under which his brother must have been suffering acutely.

I have spoken of the work which the Salvation Army has done in reclaiming drunkards and in reducing drunkenness. I believe that it has been singularly successful in many places, and amongst the roughest classes. And what is its experience? That the workers amongst these people must be prepared to go to them with the initial self-denial of total abstinence. With them it is a *sine quâ non*; it is an absolute essential.

The ministers of the Nonconformist bodies seem to feel the same necessity, if we may judge

by the large proportion of them who are total abstainers. Here are some figures:—

Denomination.	Ministers.	Abstainers.
Congregationalists . . . .	2877	2551
Free Methodists . . . .	395	380
Presbyterian Church of Eng- land . . . .	325	247
Society of Friends . . . .	369	350

Of the Wesleyans, it is stated that nearly all the younger men entering their ministry are total abstainers.

I cannot give the number of the clergy of the Church of England who have adopted the same course, but it is certain that the proportion is nothing like that in these denominations. From what cause or causes this difference of action arises I cannot say. In my opinion, in parishes where there are large numbers of poor people, subject to many temptations to drink, it is a great help to the clergy in their work when they can see their way to adopt the habit of total abstinence. I have found that it gives one considerably more influence in inducing people to adopt a similar practice, which, certainly in their case, is as wise and beneficial as it is helpful and safe.

In any case, I venture to urge the desirability of establishing a branch, an adult branch, of the C.E.T.S. in *every* parish, whatever its

circumstances may be. It furnishes opportunities of educating people upon one of the most important social questions of the day, and will thus secure an ever-widening circle of influence, which will lead, in due time, to a healthy change in the public opinion of the country. Many diocesan bishops have urged this course upon their clergy, and it is certain that others who have hesitated to put this moral pressure upon them are yet very strongly in favour of such a procedure. Of course, the *modus operandi* will greatly vary according to the circumstances of the parish; and in well-to-do places, no doubt, the work will be more difficult, and will need a great deal of judgment and tact; but, again, I would suggest that, to those inexperienced in such matters, assistance and valuable advice could always be obtained, either from the diocesan secretary or from the headquarters of the C.E.T.S. at Westminster.

Though I have felt constrained to say a good deal about the advantages which, in my opinion, the incumbent would find from being a total abstainer, I am bound to add that a member of the general section who is not pledged to abstinence has a wide field of usefulness opened to him through his parish branch; and, indeed, there are many occasions upon which his attitude of moderation will give him opportunities of influence which the total abstainer would not have.

The latter is regarded as an extremist, and his opinions and wishes are often, in considering questions of social or legislative reform, set aside as not to be taken seriously; whereas the words and wishes of the non-abstainer will carry weight and be attended to.

It is also only fair to admit that there may be cases in which total abstinence would not, from personal considerations, be advisable.

Sir William Broadbent has said: "Had alcoholic stimulants never been discovered, or could they be entirely abolished, there would be a great deal of loss to set against the gain which would result from the diminution of suffering, direct and evident, now attributable to their use; there would be a sensible deduction from the physical sense of well-being and enjoyment, which counts in the general sum of human happiness, from social pleasure, and, I think, from general efficiency. That a moderate use of stimulants enhances enterprise and ability, was the deliberate conclusion of the late Sir W. Roberts; and while I do not believe alcohol to be necessary to any one, I look upon voluntary self-imposed total abstinence as valuable chiefly as a form of self-control and self-denial, except in cases where it becomes absolutely necessary, through insobriety inherited or acquired, to draw the line at strict moderation."

The definition which Sir William gives of strict moderation would, I fancy, be a surprise to many who have never had any doubt of having themselves overstepped its clearest bounds. He says: "The only legitimate employment of stimulants is as part of a meal, and the food should largely predominate over the drink. The biscuit and glass of wine do not come under the category of a meal; the cake or biscuit is a mere pretext for indulging in the stimulant. Taken with food in strict moderation, the stimulant is absorbed into the blood very gradually; part is probably oxidised on the way, and if it reaches the liver and nervous system at all, it is in so diluted a condition that it is disarmed. *The odour ought never to be recognisable in the breath; if it is, too much has been taken.*"

The semi-teetotal movement, initiated by the Rev. F. S. Webster, rector of All Souls, Langham Place—himself a total abstainer, by the way—has made way wonderfully, and is most undoubtedly a step in the right direction. Many thousands of these pledges have been taken, and though the C.E.T.S. has had a similar pledge upon its books for years past, yet Mr. Webster's movement has drawn fresh attention to it and has spread rapidly. Lord Roberts is the president, and Lord Alverstone, vice-president. The object is: "To promote temperance by putting a stop

to all drinking between meals." The pledge is: "I solemnly undertake by God's help to abstain from all intoxicating drink, except at my midday and evening meals." Mr. G. H. F. Nye is the honorary secretary of the association, and the offices are at the Grosvenor Library, 35 Chapel Street, Belgrave Square, London, S.W.

Here then I must conclude my treatment of this subject. I would end on this note of personal responsibility. We believe that the people have been committed to our care; that we are responsible to God for them; that, unless we are most active in our efforts for their protection and spiritual assistance, we are mere cumberers of the ground, and might profitably be removed to make way for better men. We, of all men, are filled with a sense of the value of a human soul; even in a confirmed drunkard, though it presents to us the semblance of the utmost degradation, we believe it is not lost yet; we believe and know that our Master still yearns over it, and would recover it. We remember that He told us how the Good Shepherd went forth of old on His quest for the lost sheep, "until He found it." There is often with us a sense of deep disappointment at the ineffectiveness of the Church; the masses are lost to it, its temples are but scantily attended, its altars unfrequented, its Sabbaths desecrated, and we wonder at the cause.

Let us honestly acknowledge that the cause *cannot* be in the Church, and that it *must*, therefore, be within ourselves. What must we do? Go to them individually with the Cross of Christ; give them the message of Christ in the spirit of Christ, the very spirit of self-denial and self-sacrifice. In this awful wilderness of sin *we* have to be the voice which cries, "Prepare ye the way of the Lord."

To many this Temperance Reformation will be the first step back to God; the first step towards an appreciation of religion; the first step towards the realisation that the Church cares for *them*, not theirs, and is working disinterestedly in their interests and for their good. To the "classes" as well as to the "masses" the Church will best commend her mission by the practical nature of her work, by the ameliorating influence she can exercise upon the general condition of the community. She is in her right place when, in the midst of the highways and hedges of the world, she is busied in compelling the people to come into the fold of the Good Shepherd, the Saviour of the world.

The disappointments and failures of temperance work are notorious; our highest hopes will be continually dashed, our most promising cases will often fall back into their old condition, our meetings will frequently be miserably attended, and those who will help us, or even sympathise



with us, may be hard to find. None the less, I venture to assert that there is no part of our work which will be more appreciated by the people who most need our help, nor will there be wanting times and seasons when we shall receive real encouragement and substantial marks of progress and success.

“No wintry silence, be it e’er so long,  
But Spring-time ends with the bird’s sweet song ;  
No day so drear, but, after frost and snow  
E’en in Far North the sweetest roses blow ;  
No night so long, but daylight comes at last,  
And the pink dawn forgets the darkness past ;  
No work so toilsome but the task begun  
On earth is finished with the Morning Sun ;  
No way so rugged but the wanderer’s feet  
Shall walk, unweary, in the Golden Street ;  
No parting ever, but the God of Love  
Shall join the parted in the land above.”

With hearts full of hopefulness, we may go forth to this portion of our work. The more we labour at it, the greater will be our realisation of the need for it, and of the vastness of the evil we have to fight; but the greater too will be our conviction that it is the Master’s work, that the call to it is His, and that no difficulties, interests, oppositions, or misjudgments, can stand between us and the success which He has promised to all faithful service.







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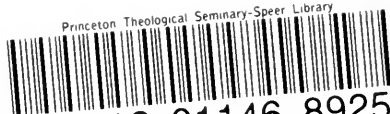
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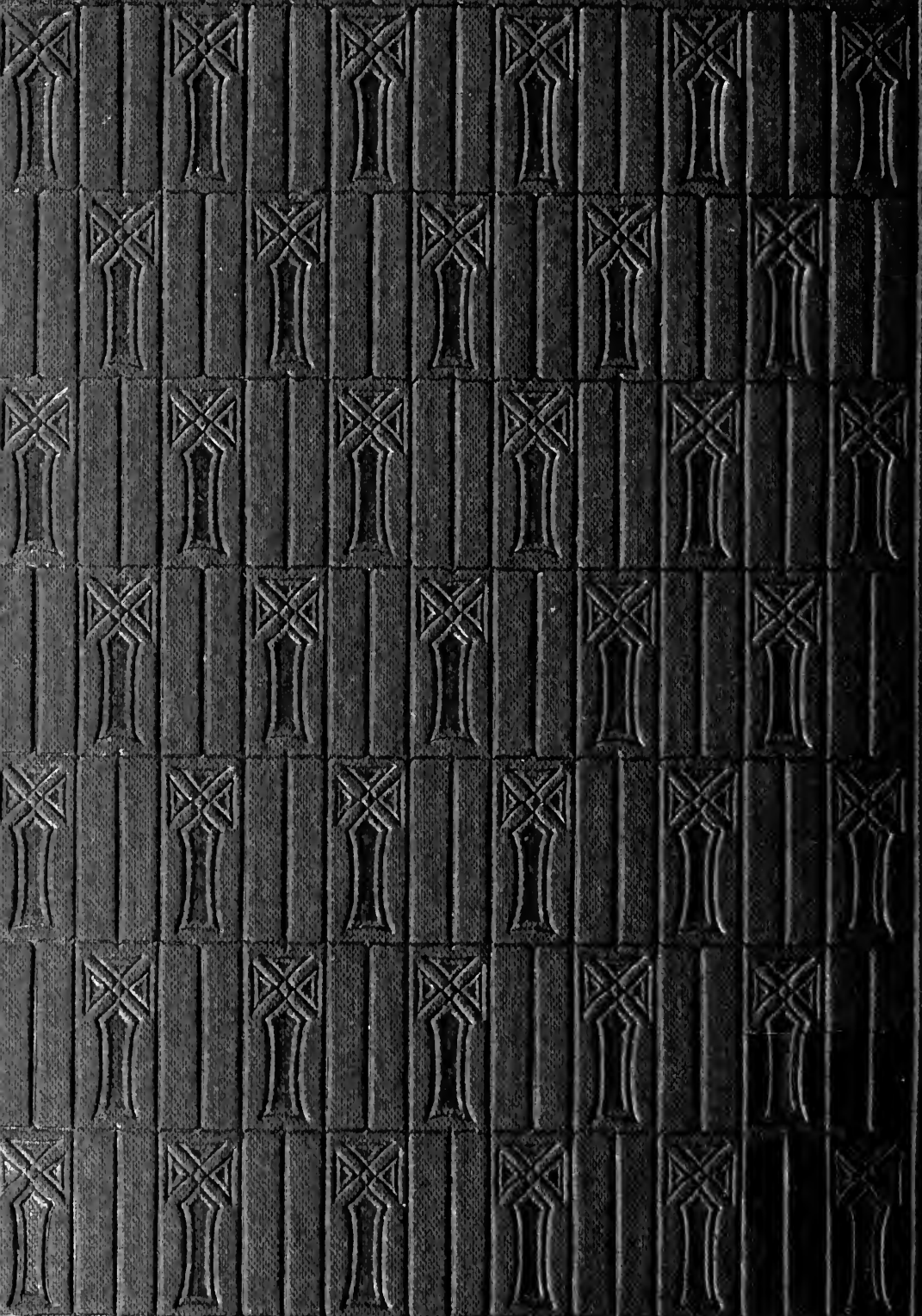
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